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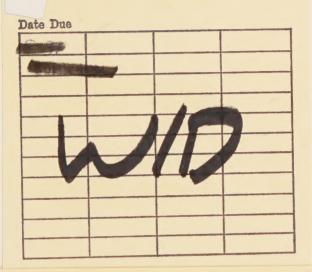
Jacob's well.

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Incob's Well

edited by

Arthur Brandeis

Part I

(all published)

EARLY ENGLISH TEXT SOCIETY

Original Series, 115

1900

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Jacob's Well

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Jacob's Well,

AN ENGLISHT TREATISE ON THE CLEANSING OF MAN'S CONSCIENCE.

EDITED FROM THE UNIQUE MS. ABOUT 1440 A.D.
IN SALISBURY CATHEDRAL,

BY

DR. ARTHUR BRANDEIS.

PART I

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY, BY KEGAN PAUL, TRENCH, TRÜBNER & CO., Ltd., PATERNOSTER HOUSE, CHARING CROSS ROAD.

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PREFACE.

The first mention of the present work was made by Dr. F. J. Furnivall in the Academy of August 27, 1892, where that indefatigable searcher for literary relics gave a short account of the unique MS. which he had just seen, for the first time, in the library of Salisbury Cathedral. He also printed a few extracts, containing descriptions of several implements, whose names are now scarcely used in written language, though they may still survive as technical terms or provincial expressions. Among them, skeet (p. 168) claimed a special interest, as giving the probable etymon of a name so highly esteemed among scholars and students of English¹.

At the same time, Dr. Furnivall pointed out the extreme quaintness of the work, whose strange allegorical form and good fifteenth-century prose may well account for its publication.

The title of the book 2 refers to John iv. 6. It was a frequent practice among writers of theological allegories to take a simile or figure, as they call it, from the Scripture, and to set it in motion, as it were, by expanding it into a sort of allegorical action, and giving it a forced interpretation, which they may already have found in the gloss 3. As an earlier instance of such a proceeding,

¹ The 'skeet' is still quoted in nautical dictionaries as a kind of 'long scoop used to wet the sides of a ship to prevent their splitting by the heat of the sun.' The Marine Dictionary, by Falkoner-Burley (1830), on plate xix, gives us the picture of a skeet which still fairly corresponds to the description of our book.

² The right Latin spelling is *Fons Jacob*, not *Jacobi*, as it appears on the back of the modern binding of our MS.

³ Compare the interpretation of the pool Bethesda on p. 224.

we may quote the homily entitled Sawles Warde, which was suggested by Matt. xxiv. 43 1.

The allegory of Jacob's Well, which is punctiliously worked-out throughout the book, treats of a pit full of oozy water and mire, representing the sinful body of man. That pit is to be cleansed by degrees with the different implements used by well-cleansers, till it becomes a fit receptacle of the limpid water of Grace. According to the author's scheme, put forth in his first chapter, the troubled water of the Great Curse must be removed from the pit, till we reach the mire of deadly sin beneath, which requires the utmost exertion to be cast out with skeet and skavel, shovel and spade and pickax, every corner, nay, every foot and inch of it. Then we come to the firm ground of the Seven Virtues, in which there are seven water-springs, the gifts of the Holy Ghost. But to prevent curse and sin from re-entering the pit, the five water-gates, i.e. the five senses, must be shut against temptation. When all this is done, we may think of curbing our well with stones, i. e. the works of Faith. And then, Our Lord may rest at the well, and the Samaritan woman, man's soul, will refresh him with the water of Grace. And after death, our soul will climb up to heaven by the ladder of Charity.

Neither the matter nor the form of the book is original or novel. Jacob's Well belongs to that numerous class of manuals, in prose and verse, whose object it was to condense the whole penitential lore of the time into a code for the use of laymen or clerical persons. Though their ancestry was already very profuse in the first part of the fifteenth century—we need only mention the Ayenbite of Inwit, Prick of Conscience, Handlyng Synne, &c., down to Chaucer's Parson's Tale, most of which are either directly or indirectly derived from Le Somme des Vices et de Vertues, by Frère Lorens—their name seems about that period to have become legion. So we are told even by a contemporary, the translator of the Horologium Sapientiae, who says 2: 'per bep so manye bokes 7 tretees of vyces and vertues 7 of dyverse doctrynes, pat pis schort lyfe schalle rapere have anende of anye manne panne he maye owpere studye or rede hem.'

¹ See E. E. T. S., xxix. p. 245 (ed. by Dr. R. Morris), and ten Brink, Englische Litteraturgeschichte, i. p. 255.

² Anglia, vol. x. p. 328, 22.

Jacob's Well is, perhaps, one of the most voluminous of those treatises, as it fills above 200 closely written, four-columned leaves of a folio volume. The matter is treated very exhaustively, but, as the abundant quotations show, with little originality. The disposition of the matter does not materially differ from the type set up by Frère Lorens. After an introductory chapter, the book opens with a compilation of the articles of excommunication (chaps. ii-ix), collected from Canon Law¹ and from councils held on English soil. Then, after a chapter on penance and confession, follow the Seven Deadly Sins (chaps. xi-xxiv), exactly after the order in Chaucer's Parson's Tale. But while in the Parson's Tale each sin is immediately followed by its 'remedy,' i.e. the respective virtue, Jacob's Well (like the Ayenbite) first treats all the sins,

¹ It may, perhaps, be convenient for readers to find a short account of the parts of the *Corpus Juris Canonici*, and to know the difference between the old and new methods of quoting the canons.

The Corpus Juris Canonici consists :-

(1) Of the Decretum Gratiani in three parts, the first of which includes 101 distinctiones, the second 36 causae. Each causa is divided into quaestiones, each quaestio into canones or capituli.

The first part is now generally quoted thus: capit. 10. distinct. 56 (p. 161, note 2), while our text quotes dist. lvj. distinct est, the last words meaning the beginning of the chapter or canon.

The second part is now quoted: cap. 29. C. 17. qu. 4 (p. 27, note 1), and after the old method: xvii. q. iv. Si quis suadente, the last words standing again instead of the number of chapter.

Now the third quaestio of Causa 33 contains the treatise de poenitentia, which again has seven distinctiones, quoted like this: Cap. 30. Dist. 3. de poenitentia (p. 73, note 1), formerly quoted: de pe. di. iii. de niniuitis.

The third part of the Decretum Gratiani is divided into five distinctiones, quoted after the heading of the first section de consecratione, thus: cap. 24. Dist. 5. de consecratione (p. 106, note 1), in our MS. de cons. di. v. non mediocriter.

(2) Decretales Gregorii IX, or Breviarium extravagantium (i. e. canonum vagantium extra Decretum Gratiani) consisting of five books quoted: cap. 19. X (scil. extra) de senten. excommun. 2. (book) 19. (title), formerly ex. de sen. ex., Tua nos (p. 17, note 2).

(3) Liber Sextus, meant as an appendix to the five books of Extravagants of Pope Gregory, and itself divided into five books, and these into titles, quoted: cap. 13. de electione in VIto. 1. 6 (p. 28, note 9), formerly, ex. de electione, Generali, libro vj.

(4) Clementinae (i. e. constitutiones) quoted: Clem. 2, de poenis, 5.8 (p. 28, note 3), formerly, ex. de pe. c. Multorum in cle.

These are the four main parts of the canons carrying legal power. Besides, there are collections from later periods, e.g. the Extravagantes Communes (see p. 27, note 10), but these are without binding force.

and then teaches the reader how to arrive at the Seven Virtues, which in their turn afford the Seven Gifts of the Holy Ghost (chaps. xxxvii-lxiii). If, in Jacob's Well, the Articles of the Faith, the Ten Commandments, the Sacraments and the Works of Mercy form the conclusion (chaps. lxvi-lxxxix), while in the Ayenbite they are placed at its beginning, the difference is to be attributed to the allegorical scheme which had to be pursued throughout the Well book.

Except for the quaintness of the form, Jacob's Well-with the triteness of its matter, with all its enumerations, divisions and subdivisions-may sometimes seem rather tiresome reading, though many a page is well worth the antiquary's attention, illustrative as it is of fifteenth-century customs and manners. Page 105, l. 23 e.g., gives an interesting list of the sports and pastimes of the period, some of which still want a satisfactory explanation. Perhaps readers will help me to ascertain what kind of amusements steraclys (pp. 105, l. 25; 201, l. 17) were, or what games were those performed by clowns in pleying at he spore, at he bene, at he cat (p. 134, l. 24). On the same page (134) we find a list of disreputable crafts-crafts of foly, the author calls them-in which jugglers and clowns, heralds-at-arms, professional champions, and executioners, range with sham cripples, beggars and prostitutes The description of No. 4, the lacchedrawerys, a sort of begging intruders, is in itself a perfect little picture.

The work is divided into ninety-five chapters, or rather sermons, which seem to have been delivered day by day within the short space of bis hool tweyne monythys and more, as the author says in the beginning of his last chapter (xcv). It is difficult to say to what kind of congregation they were originally directed. The auditors are addressed as freendys and syres, though the preacher sometimes uses them rather roughly in reproving their behaviour in church, or their greediness (pp. 115/8, 141/20). The similes, too, many of which seem to have sprung from the preacher's own fancy, are of a taste which could scarcely have pleased even what the fifteenth century might have called good company. Take, for instance, the passage (p. 263) where he compares the doings of flatterers to the meeting of two dogs in the street, or the state of an unshriven soul to a shirt worn all the year round without washing (185/27). All this, taken side by side with the detailed

rendering of the tithing regulations for farmers (pp. 37-40; the regulations for merchants and craftsmen are treated in a few lines), would induce us to guess at a rustic audience.

This opinion is strengthened when we consider the selection and the style of the short stories and anecdotes attached to the end of each chapter, probably with an intention to rouse the interest of the congregation or to make up for the dulness of the sermon. Though the collection of stories worked into our MS. must be reserved for special research, we may at least point out its principal sources. They are Jacques de Vitry, Cæsarius Heisterbacensis, the Vitæ Patrum, The Miracles of the Holy Vergin, and The Golden Legend. Some of the stories are given without any reference. The translations are very unequal. While some of them do not even attempt to cover the Latin constructions (cf. the story on p. 192), there are others whose English is very readable. Where the author took a real interest in the story, he seems to have retold it freely, without too anxiously sticking to his Latin original. Such stories are those of Thais (p. 22), of the Faithful Friends (88), of the Young Canon and the Jewess (177), of the King who never Laughed (220), of the Nun Beatrix (271), and others. The story on p. 138 claims our attention for its metrical rendering of Psalm xxxv.

As in most theological treatises, the author completely vanishes behind his work. As far as I can see, there is no allusion to his rank or order, though his personal opinion, which peeps out here and there, seems to point at a parish priest or parson of the Chaucerian type. As a strict Roman Catholic he, of course, denounces heretics and lollards (pp. 19/1 and 59/26). But on the other hand, he frankly discloses the abuses of the Church and her members, when he comes to discuss simony (p. 126/30), or tells the story of the fishmonger, from whom three baskets, Truth, Charity, and Mercy, were stolen, and could nowhere be discovered, not even in the palaces of the pope or the cardinals, of bishops or prelates, or in the houses of friars (chap. xcv).

On the whole, our author seems to have been a well-read man for his time. His quotations are taken, not only from the Bible and the glosses, from Chrysostomus and Thomas Aquinas, but even from less known fathers, like Algrinus (p. 7), or Waterton (p. 168). He is well versed in Canon Law and in the decrees of councils,

especially those held in England. He has studied the historical and scientific authorities of his age, he quotes from Higden's Polychronicon (p. 117), and from Bartholomew's Treatise on the Properties of Things (p. 90).

Still, we may observe that he was only in a moderate degree what Chancer's Parson calls textuel; for not only are many of the references misquoted, but the quotations themselves are sometimes given in a strangely mutilated form (cf. p. 250, line 13, and note 4).

Hardly more than about the author's person can be said about his home. In the absence of external tests we might, in an earlier period than that to which our treatise apparently belongs, recur to the indications which the author's language yields. But the London dialect having so generally been accepted as the literary language of the fifteenth century, we are deprived of this means as well. Even the slight Kentish colouring of our text is of little help, if we remember how readily Kentish forms entered Chaucer's verses whenever they were suggested by the rhyme 2. Moreover, the character of our MS. proving that we have not the author's own hand before us, we are still left in doubt whether forms like felnes (7/11), melle (148/25), herne (corner, 9/16), meende (285/14, 290/32), heve (for hyve=hive, 142/11), keen (cows, 305 5), or meke (for make, 182/3), gresse (for grass, 214/23), are to be ascribed to the author, to the author's source, or merely to the scribe.

The only thing we can state with any degree of certainty is, the time about which our MS. was written, and consequently the terminus ad quem the work must have been completed. The Catalogue of the Library of the Cathedral Church of Salisbury (London, 1880), of which the part containing the MSS. was prepared by Sir E. (then Mr.) Maunde Thompson, gives (on p. 21) the following account of our MS.:—

No. 103 (No. 174 in old catalogue). Vellum and paper; $10\frac{8}{8} \times 7\frac{8}{8}$ inches. 233 ff. xv. century.

¹ It has been impossible for the editor to look out all the quotations; he tried at least to ascertain the authors and works from which they have been taken. But even there his endeavours were sometimes in vain (cf. p. 205/17, 22).

² Cp. Skeat, The Works of G. Chaucer, vol. vi. General Introduction, § 17, p. xxiii.

An index added at the end. Four fly leaves at the beginning from an Antiphonal, xiii. century; and two at the end from a Gradual, xv. century. Owner's name f. 2, John Sheward, xvii. century 1.

As is stated above, the MS. is written on vellum and paper, the vellum being only used (as usual) for wrapping the paper quires. The bulk of the MS. contains eleven quires, each consisting of sixteen paper leaves wrapped in a sheet of vellum outside, and protected alike inside to strengthen the sewing. So each quire, as a rule, is made up of twenty leaves, except the eighth and eleventh: the former contains eighteen paper and three vellum leaves, the first vellum leaf has been substituted by a sheet of paper. The text runs on uninjured. The eleventh quire once consisted of twelve paper and four vellum leaves, thirteen of which are covered with writing. Of the remaining blank, one paper leaf is torn out. The last leaves of the quires are marked with catchwords written on the lower margin, some of which have been more or less injured by the knife of the binder. To the MS. is annexed a quire consisting wholly of paper (ff. 220-231), which contains an alphabetical subject-index. The MS, is paginated throughout (ff. 1-231), one leaf only being left out, which we have marked 18*.

Though watermarks are not, in general, regarded as perfectly safe tests to go by in ascertaining the age of a MS., we still think it expedient to state what little we could compile on the watermarks used in our MS. The list will be given in the order in which the watermarks successively appear in the quires, and a reference will be added to each, pointing to watermarks either identical or similar, as recorded in the following works and collections:—

Midoux et Matton, Étude sur les filigranes des papiers. Paris, 1868.

S. Leigh Sotheby, Principia Typographica. 3 vols. 1858.

— The Original Tracings of Watermarks of the Block-books. I vol.

- Drawings of Watermarks. 2 vols.

—— Specimens of Paper with Watermarks, fourteenth and fifteenth centuries.
6 vols.

¹ The inscription runs thus: John Sheward god blesse thee, Amen. As the preface to the catalogue states that, with one exception, 'the MSS have all been in the possession of the Dean and Chapter not less than 400 years,' it seems doubtful whether Sheward, written in a seventeenth-century hand, is really the name of a possessor.

S. Leigh Sotheby, Iconology of Watermarks. 3 vols.1

C. M. Briquet, Papiers et Filigranes des Archives de Gênes. 1154-1700.

LIST OF WATERMARKS OCCURRING IN THE MS. OF JACOB'S WELL.

A. Flower of the Pome-granate between the leaves. Midoux et Matton, No. 303, Laon, 1443.

B. Pair of Scissors. Only little differing from Briquet's Nos. 80, 81; years

1452-1458.

C. The three Mounts or Hills with Cross. Called by Midoux and Matton 'Un Gonfanon' No. 428. Laon, 1443. This mark is traced back by Sotheby as far as the '80 and '90 of the fourteenth century.

D. A Goat or Chamois (?).

- E. Fleur-de-lis over the Dolphin. Sotheby (Principia Typographica, vol. iii. p. 39) fixes its date about 1430. Found at Lincoln Cathedral in the MS. collection of R. Thornton who died about 1450. MS. A, i-xvii.
- F. Head of the Goat or Capricorn. With considerable differences found in Sotheby's Drawings, vol. i. Date fixed between 1436-1438.

G. Mitre with Fleur-de-lis (?).

- H. Grape of thirty-two small oblong berries and one large and round one. Comes very near one in Sotheby's Drawings, from the Accounts of Texel, 1443. Among Sotheby's specimens of papers there is a sheet bearing exactly the same mark, but not dated. Midoux has a similar mark among the 'filigranes du midi de la France,' dated 1453.
- I. Ox with head twined in front. Similar mark in Midoux, dated 'midi de la France, 1453.' Sotheby's Drawings contain a mark with the date 1456. This watermark occurs only on the sheets used for the subject-index.

The marks A to H are distributed among the eleven quires as follows:—

Quire I: 5 A, 1 B, 2 C. Quire II: 7 A, 1 C. Quire III: 8 A. Quire IV: 2 A, 6 D. Quire V: 5 D, 3 E. Quire VI: 7 C, 1 E. Quire VII: 4 C, 1 D, 3 F. Quire VIII: 6 C, 3 D. Quire IX: 4 G, 4 H. Quire X: 8 H. Quire XI: 6 H.

The dates fixed for the watermarks are—A 1443, B 1452, C 1443, D (?), E 1430, F 1436-1438, G (?), H 1443, I 1453. Consequently, the terminus a quo, resulting from the evidence of the watermarks, may be stated about 1440 for the bulk of the MS., and 1450 for the Index.

Pretty nearly the same conclusions are arrived at, if we examine the different hands which have worked at the MS. The bulk is written by the same hand from beginning to end, a distinct writing which only very seldom assumes a careless character.

¹ The four works last mentioned are collections of original drawings preserved in the British Museum,

Sometimes a few words are misplaced by an aberration of the eye to preceding or following lines, which shows that our MS. is not the original. Where omissions occur, they are generally easily restored. They have been marked by brackets. Corrupted passages are rare: instances will be found on pp. 143 and 292.

The leaves are covered with four columns apiece, two on either side. The period to which the handwriting belongs has been estimated, by Mr. Warner of the British Museum, between 1440 and 1450. The main part of the subject-index, according to the same authority, was written about 1470. Besides these two hands, the first of which also began the list of chapter-headings on fol. 5, we may discern two more. One that finished the list of headings, added the side-notes and wrote part of the subject-index; the other, which tried to restore some of the side-notes that had been cut off by the binder. The MS. has been bound twice at least. First, when the side-notes were injured, and then, in the present cover of ornamented Russia, in the year 1821, as we learn from a pencil-note on f. 5^b.

The definitive judgement on the age of the MS. may be pronounced as follows: The space of time encompassed by the dates of watermarks is 1430 to 1453, most of the sheets showing marks about 1445. Considering the handwriting, its date may be fixed about the years 1445 to 1455. Now, the MS. not being an original, we may say that in all probability the work was composed in the first quarter of the fifteenth century.

This is about all the editor has to say for the present. And after having expressed his thanks to all that have helped him on in his work, he may wind up with the wish Dr. Furnivall once wrote to him: may this book excite as much interest in the members of the Early English Text Society as it did in him and me.

A. B.

Görz, Austria,

December, 1899.

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¹ The headings are written in black, the numbers following in red.

² The statements of this and the preceding items are not quite correct. The exhortacio occupies the second chapter only, while the three following chapters (3, 4, 5) are devoted to the enumeration of the articles of excommunication.

The red figures of this column are partly vanished. In the text, chap. 38 has the title: 'De humilitate & timore filiali.'

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 $\label{eq:proposed} \mbox{Deo gracias.}$ Quere tabulas istius libri subsequentis in fine libri.

JACOB'S WELL

Capitulum primum 1.

[Fol. 6 a.]

Qualiter de puteo concupiscencie fit fons Jacob?.

THANN a man of craft wyll werkyn ony gret werk, þat askyth long labour, dyscretly he ymagyth & castyth be-forn in his herte how he wyll makyn it, & endyn it. per-fore, sires, I purpose here-after gostly to makyn a gret Sirs, my purpose werk, bat is, of a schelde pytt to makyn a depe welle. And deep well of a 8 pis may nort be don wyth-oute long labour, but it muste haue manye a day werk, er it be endyd & made. I suppose lxxxix. dayes & v. it muste be in werkynge 3.

But now, his day, I wyl begynne to caste his werk how it and this is my 12 schal be wrougt. bis pytt is bi body, bat is clepyd be your body, has doctourys be pytt of lust. bis pytt is so schelde of kynde bat source of grace, it hath no kyndely spryng to receyve be watyr of grace. But but it has five bis pytt, bi body, hath v. entrees, bat arn bi v. bodyly wyttes: senses,

no natural

entrances, your

16 bi syzt, bin heryng, bi smellyng, bi mowth, bi towchyng. bise v. entrees be stremys of watyr, bat is, be artycles of be open to the gret curse, entryn ofte tymes in-to þi pytt, as Jeremie seyth, great curse. 'deth entryth in 30w be 30ure v. wyndowys. Mors intrauit

¹ The heads of the chapters, as well as the initials, are red. The Latin quotations and the proper names are, as a rule, underlined with red ink. Some later hand has subdivided every chapter by means of letters A, B, C, &c. put in the margin, and different hands have added side-notes, most of them in Latin. The former will be found in the margin, the latter among the foot-notes.

² Cf. John iv. 6, and p. 185, 20.

3 Corresponding to the ninety-four chapters following.

4 Jer.ix. 21. The Vulgate reads: ascendit mors per fenestras nostras; and accordingly, the authorized English version has: our windows. But both the Wycliffe versions have the reading: 30ure windowes, as it is in our text.

per fenestras vestras.' be dedly watyr of curse entryth 30u be zoure v. wyttes. zoure soule, in his pytt of corrupte watyr, nedyth to cry in-to god: 'Saluum me fac, domine, quoniam intrauerunt aque vsque ad animam meam 1.' Saue me, pou god, 4 fro drenchyng, for watrys of cursyng han entryd my pytt to my what bise watris of cursyng be, & how it muste be cast out of zoure pytt with a scope of penaunce, bis schal be my labour to teche zou here-after.

I will teach you soule. hereafter how to cast out this water of the curse.

But below this water, there is a deep ooze, the seven deadly sins,

But zit, vnder bis watyr in zoure pytt, whan be watyr is scopyd out, is deep wose be-nethe, bat is, be vij. dedly synnes, in whiche be soule styketh sumtyme so faste bat he may nost Abacuc ij.2 've illi qui congregat 12 out, but schulde peryssche. contra se lutum.' wo to hym bat gaderyth in his pyt of his body agens his soule 3 be wose of dedly synne, for he hath gret nede to seyn wyth David ': 'Eripe me de luto, vt non infigar!' lord, deliuere me out of bis wose of dedly synnes, hat I styke 16 nort berin to be peryssched! My werk & labour schal be to tellyn what is bis wose of be vij. dedly synnes, & how ze schul caste out bis wose, ffirst wyth a skeet of contricyoun, and after wyth a skauell of confessioun, and banne schouelyn out clene 20 be crummys, wyth be schouele of satisfaccyoun.

which must be cast out, with the 'skeet' of contrition, the skavel' of confession, and the shovel of satisfaction.

And then, the five watergates, your senses, must be stopped.

Moreover, your pit must be dug deeper in perfection, with a spade of clean. ness.

zit, whanne zoure pytt is scowryd clene fro be watyr of curs, & fro be wose of dedly synnes, be v. watyrgatys, bat is, youre v. wyttes, muste be stoppyd, bat be watyr of be grete curs and 24 be wose of dedly synnes entre nost in-to soure pytt agen.

More-ouer, be-cause bi pytt is nort depe in perfeccyoun, but schelde in frelte and in febylnes, it muste be dolvyn deppere wyth be spade of clennesse, and bere-wyth castyn out be sande 28 & be grauel bat lay vnder be wose of synne, bat is, all be circumstancys of synne; and banne delve doun, wyth be spade of clennesse, depe in be ground of vertewys, contrarye to be vij. till you find the dedly synnes, tyl bou fynde vij. sprynges of watyr of grace, bat 32 is, vij. 3iftes of be holy gost. And banne bi welle is depe ynow in perfeccyoun for to springe watyr of grace.

seven springs of grace, the gifts of the Holy Ghost.

¹ Ps. lxviii. 2.

³ MS. body crossed.

² Hab. ii. 6. Vulgate reads aggravat.

Ps. lxviii. 15.

But panne | levell pi ground of pi welle be-nethe, wyth pe [Fol. 6 b.] leuell of equyte, and panne ley in be welle by-nethe be courblys Then, level your of pe artycles of pe feyth. panne take sande, pat is, mynde of lay down the corbels, viz. the 4 3cure synne, take watyr of weepyng here-to & lyim brent in articles of taith, take fyir, bat is, crist, whyat as chalk, wyth-outyn synne, brent sin for sand in his passioun, wyth fyir of tribulacyoun; have hym in bi burning love of mynde, wyth brenning loue for bi lyme, and take mynde of and mix it for 8 bi synne for bi sand, & medle hem to-gedere wyth watyr of wepyng, and late his be thy mortere. hanne sette hi lyne, and by the bat is, truthe, and perby, vp-on be curblys of bi feyth, lev bi mortere & be stonys of be werkys of bi feyth.

well with equity; articles of the memory of your

plumb line of truth, set the stones, the works of faith.

Whanne bi welle is bus made wyth lyme & ston, bi soule Now, to climb 13 muste haue a laddere to styin vp by, out of pi depe welle in-to your soul must have a ladder, heuen. be laddere muste be charvte. be o syde is love to god, charity. be ober syde is love to man. be nether stake is dreed of be 16 doom, be ouyr stake is hope of blysse. bis laddere of loue muste haue x. stakys, bat is, kepyng of be x. comanndmentes. Dis laddere of loue muste haue xiiij stakys mo, bat arn, vij dedys of mercy bodyly & vij. dedys of mercy gostly, & mo stakys, bat 20 arn, praysinges & thankynges to god and prayerys. an-oper stake in zoure laddere of loue muste be pe gretyng of oure lady, pat is, zoure Aue maria. be vij. heyest stakys in zoure laddere of loue muste be vij. peticyouns in zoure Pater noster.

whanne zoure welle is made & zoure laddere, ze muste have And to draw up 25 a wyndas, & a roop, & a bokett, to drawyn vp watyr to drynke, well, you want a be-cause zoure welle is so deep. 'Neque in quo haurias habes, & puteus altus est.' Johannes iiij.1 [be] wyndas muste be bi

water from the windlass, mind,

28 mynde to turnyn þat abowtyn, vpward & dounward. þe roop a rope, belief, muste be bi beleue; as bi welle is depe, bat muste be so long bat it reche to helle, to erthe, & to heuen. bi bokett muste be and a bucket. gostly desyre to all goodnes. drawe vp his bokett of desyre fro goodness;

32 all euyll to all goodnes, wyth be roop of trewe beleue, and loke bi roop be threfold to-gedere in on, in feyth, hope, & charyte. and the rope be And, he be wyndas of bi mynde, wyth bis roop made mysty in of faith, hope, thre lynkes, schal be turnyd vp be bokett of bi desyre in

threefold, twined

16

goodnes, fylled wyth watyr of grace, to contemplacyoun in heuenly thinges, in whiche contemplacyoun bou schalt, in be bokett of desyre, drinke bi fylle of be sweet watyr of grace. ber-fore seyth crist 1: 'Blyssed are bey bat hungryn & brysten 4 after goodnesse, for bey schul be fylled,' bat is, wyth watyr of grace. per-fore, ze schul drawe watrys, in 2 ioye, of be wellys of zoure saveoure, bat is, of zoure bodyis, bat arn be wellys of E god. 'Haurietis aquas in gaudio de fontibus saluatoris.' 8 Ysaie xij.3

This work will I do in ninetyfour days.

Now have I ymagyd and cast all myn hool werk of bis welle; which I schal laboure to 30u lxxxix. dayes and v., ere it be performyd. Be þis schewyd now, be-fore 3e schull knowe & 12 vnderstonde here-aftyr bettre what I mene, whanne I schewe more of his werk. lokyth in he begynnyng of euery werk hat ze do, how it schal be perfourmyd, & what schall be be ende!

In beginning a work, bethink it well!

I rede in gestis Alexandri 4:

[King Alexander's Precious Stone.]

A jewel was presented to Alexbe outweighed by nothing;

A ston precyous was sent for a present to Kyng Alysaundre. # ander that could whanne bis smal precyous ston was leyd in a scole, it was so heuy,

[Fol. 7 a.] cast upon it,

made it light

All wondered, but one said to the king: This shows what you are; mighty, while alive,

but less than the least, when covered with earth in your grave.

Friends, in be-

ginning a work,

bat nothing, level in be oper scole, were it neuere so heur, myste 20 weyin it vp. But | whanne pere was cast on pat ston in be scole but a little dust a lytel powdyr and duste of erthe, he lystest thyng hat myst be leyd in be oper skole, weyid it vp. be wyse men wyth kyng Alysaundre wondryd on bis mervayle. but oon of be wysest seyde 24 to Alysaundre: 'bis ston schewyth what ze are. ze weyin now in mennys hertys, in dreed of zoure myst, more ban all be world. for all be world dare nost wythstonde sou. But in bise werkys of youre mygt, thynke on be ende! bat, whanne a lytel poudyr 28 of erthe is cast on zou in zoure graue, ze schul be lesse dred ban be leste persone, and lest of pryce of all be world!'

Ryght so, frendys, in be begynnyng of zoure werkys, be bei

¹ Matt. v. 6.

² Corr. in MS. above the line for of which has been erased.

³ Is. xii. 3.

⁴ MS. 'narracio' in margin.

neuere so depe in worschepe in be scole of zoure lyif, bat be kunnyng & be werkys of ony oper may nort be lyche, bat alle men 30u dredyn, & worschepyn, & mowe nost wythstande 30u; 3it

- 4 thynke of deth! whanne erthe is full zoure mowth, panne be think of death! poorest beggere lyvynge is more in body of pryce ban 3e. late bus be wyndas of zoure mynde turnyn dounward to thynken of deth, and, in be roop of source beleue, seeth be doom & peynys Think of the
- 8 of helle to be dampnyd, & be mede of blysse to be sauyd! Be humble, panne, be boket of zoure desyre schal bowyn in lownes, & receyvin watyr of dreed in god, & be drawyn vp fro synne to penaunce be hope of mercy, & reysed vp be love to vertewys, and you shall

12 panne, of zoure bokett of desyre ze schul drynke, here watur of joy! grace, and in source ende be swete wyne of iove! Ad quod nos perducat &c.

Capitulum Secundum.

Exhortacio contra articulos sentencie excommunicacionis maioris. 16

3 3 YF pou haue a pytt or a welle pat is depe wyth corrupt watyr, stynkynge & infecte, of which watyr 3 if pou drynke, or vse, bou schalt be enpoysonyd; be nedyth, for saluacyoun of 20 bi lyif, to scope out bat corrupte watyr. bis pytt is bi body, be which is clepyd be pytt of lustys, secundum doctorem Abuile 1. be water of bi pytt is be grete curs. exaumple: Stoppe a As a stream scharpe streem rennyng of watyr in o place, & it brestyth out, place, overflows

24 & entryth in-to an-oper place. Ryzt so, bowz be sentence of so the sentence be gret curs is stoppyd out of o man, he dreed of god, he resoun, taken from one or be techyng of goddys woord, or be good conseyens, it entryth another; in-to an-oper man, be malyce & wyckydnes. ffor be more be

stopped in one another:

Abuile is a form of Abbeville (Lat. Abbatisvilla), and the surname of the writer who is better known as Cardinal John Algrinus or Halgrinus, Archbishop of Besançon, the author of sermons, and the annotator of the commentary to the Song of Songs by Thomas Cisterciensis (cf. Migne, Patr. Lat. tom. 206).

and as the sea stirred by the wind, breaks through the dikes; so the cursed man, the more he is reproved, the sooner he turns to sin again;

and as an inun dation drowns the ground;

[Fol. 7 b.] so the curse of the church destroys the soul of man.

The flood of the deluge flowed all over the hills; so the great curse reaches the proud and the rich, as well as the poor.

watyr in be se is styred wyth be wynde, be more it flowyth, & brekyth out, ouer be se-wallys in-to dyuerse placys. Ry3t so, be more be cursed man is styred wyth be wynd of goddys woord, & wyth be wynd of teching & of reprovyng, be more \$ ofte tymes be watyr of be grete curs wyth be stremys of his articles, be malice & wyckydnesse, entryth 1 in-to hym. he may seve with be psalmystre: 'Torrentes iniquitatis conturbauerunt me2.' bise stremys of wyckydnesse, bat is, be artycles of be grete 8 curse, have turbelyd me. whanne be watyr of be se flowyth heyzere, & be his stremys brekyth ouer be se-walles in-to be lowe grou(n)d, banne drenchyth be watyr bat grounde. Ryzt so, whanne be watur of be gret curs, wyth once of his stremys, pat 12 is, wyth ony of his artycles, flowyth out of holy cherche, &, be be entre of malyce & wyckydnes, brekyth in-to hym bat is lowe & depe in synne, banne be sentence of bat curs dren'chyth hym, & perysschyth his soule. perfore nedyth hym to crye 16 wyth be psalmystre": 'Saluum me fac, deus, quonium intrauerunt aque vsque ad animam meam!' Saue me, bou lord god, for 4 watrys of cursynges have entryd my soule! 'libera me de profundis aquarum b! delyuere me, lord, fro be depe watrys of 20 cursys! 'Non me demergat tempestas aque, neque vrgeat super me puteus os suum, ' bat be tempestys of be watrys of cursys drenche me nost, ne bat be pyt of lustys, wyth his mowth of temptacyoun, drenche nost my soule.

pe watyr of noes flood was so depe & hegh, pat it flowyd abouyn ony hyfl in erthe, & drenchyd al pe world, saaf a fewe soulys. Ry3t so, pis watyr & pis flood of pe gret curs flowyth hy3e in-to pe hylles of prowde & ryche folk. Ps. 8 28 'Montes gurges aquarum transijt.' pe swelwe of watrys of cursynges flowyth in-to the hylles of proude & ryche men. pise watyr of curs ouerflowyth panne pe valleys of poore folk.

¹ MS. entryth entryth. ² Ps. xvii. 5. ³ Ps. lxviii. 2.

⁴ fro erased in MS, and corr, in the margin, ⁵ Ps. lxviii. 15.

 $^{^{6}}$ Omitted in MS. and added in margin, t being cut off by the binder.

⁷ Ps. lxviii. 16.

⁸ This quotation is not from the Psalms, but from Habakkuk iii. 1.

Ps.1 'Adaquauit eos velut in abbisso multa.' ffor vnethis is bere hyze ne lowe pat dredyth to be drenchyd in bere watyr of curs. Whanne a flood of reyn or of ober stremys of watyr come in-to

4 a pytt, & alwey abydeth bere-in stylle, bat pytt waxith depe A pit which is wyth watyr. Ryzt so, bat persone in whom eueremore entryth out, grows deep; be stremys of curs, bat arn, be articlys of be sentencys, is depe

🔏 in curse. Ps. 2 'Stetit vnda fluens, & congregate sunt abbissi.'

8 ffor whanne be watyr of curs euermore flowyth in, & is nozt so the man is voyded out, pat man is depe in curs. Ps. 3 'In me multitudo who is never absolved. sonitus aquarum.' He may sey: In me is multitude of soundyng of watrys of cursynges. 'In fluminibus iratus es, 12 domine, in fluminibus furor tuus 4.' pou lord god art wroth in bise flodys of bis gret curs, in bise flodys is bi felnes of wratthe. be dowfe of noes schyp fonde no drye place to As Noah's dove

returned to the restyn him on, for be watyr was so depe; ber-fore he turnyd ark;

16 azen to be schyp. Ryzt so, whanne be holy zost may nozt so the Holy restyn in hym bat is depe in watur of curse, he turnyth awey cannot rest in fro hym to be schip of holy cherch, but is, to alle god folk but the church! arn in grace. 'Quia in maliuolam (sic!) animam non intro-

Ghost, if he man, returns to

20 ibit sapiencia b.' In-to a malycyous soule in curs schal entre no wysdom of be holy gost. be cursyd man may sey bus wyth be Ps. 'Veni in altitudinem maris, & tempestas demersit me 6.' I am come in-to be depe of be se of be gret curse, & be tempest 24 berof hath drenchyd me.

3if bou fell in-to a depe pytt, & schuldyst be dronchyn, If thou hadst fallen into a pit. but bou were holpyn, and oon holpe be out, & savyd bi lyif, bou were myche bonde to louyn him, & nost to hatyn him.

28 And also, 3if bou were blynd, & wentyst be be weye to bat or hadst come pyt warde, and schuldyst falle bere-in, & peryssche, but bou blindness, thou were led perfro; 3if oon led pe fro pat peryle of deth, pou were much beholden to love him who myche beholde to loue hym al pi lyve after. pe depe pytt is pe saved thee.

towards one, in wouldst be

32 depe sentens of be grete curs. bou art blynde in ignoraunce, & seest nozt, ne knowyst nozt be watyr of bis pytt, bat is for

¹ Ps. lxxvii. 15.

² Not from Psalms, but from Exod. xv. 8.

³ Ps. lxxvi. 18.

⁴ Hab. iii. 8.

⁵ Sap. i. 4.

⁶ Ps. lxviii. 3.

[Fol. 8 a.] articles, and warns thee, of the great curse, thou shouldst love him all thy life.

I show you the articles of the sentence hereafter, be not wroth, but glad! And if you are guilty, amend; and if guiltless,

beware!

For God shall reward everyone after his doings.

As a sword severs the soul from the body,

so the curse severs God fro.n men.

and they are dead, and all their works,

to saye, bou art a layman, & knowyst nost be artycles of be sentencys, & art falle bere-in, & seest nost be peryles, but schuldest perysche in soule endlesly in deth | of helle, zif bi So, if the priest gostly fadyr besye hym in gostly techyng to warne be of be 4 pervles but bou art in, & helpe be in-as-myche as he may, for to drawe be with his good counsell out of bat pyt of curs. bou awatyst noat to hatyn bi curate, but bou awatyst for to louyn hym al bi lyif. And awatyst gretly to desyre to heryn his warnyng 8 & his teching, bat be lyif of bi soule myst be sauyd. bows bou be nost fallyn in his pytt of he gret curs, sit happely hou art so blynd in vnknowyng, bat, sif bis artycles of sentence were nost schewyd to be, bou schuldyst vnwarly fallyn bere-in & peryssche. 12 Myche art bou banne beholde to bi curate but schewyth to be bo artycles of be curs, wyth his warnyng & his teching, for to drawe be fro bat perlyous (sic) pytt of curs bat bou fall nort bere-in. Therefore, when perfore, whanne I schewe to you an-oper day be artycles of be 16 sentencys, beeth nost enyth payed wyth me, but beth glad to here hem. and zif ze fele zou gylty in hem, zerne amende zou wyth perfyzt penaunce, but ze peryssche nozt in soule. And 3if 3e fynde 3ou vngylty in hem, beth ware & kepe 3ou berfro; 20 for 3 if 3e dyed gylty wyth-oute repentaunce in ony of bo artycles, but 3 oure soule come agen to 3 oure body be goddys grace, & dede penaunce; bows oure lady, alle aungellys, & seyntys togedere knelynge, prayed for 30u, 3e schulde be damnyd be be ryghtwys- 24 nes of god. ffor god schal zelde euery man after his werkys in his ende. as he is foundyn in his deth, so schal he be demyd! ffor as a swerd, smytyng a dedly stroke, departyth be soule fro be body, & sleeth pat persone whom he so dedly woundyth; Ryat 28 so, be swerd of holy cherche, bat is, be sentence of be grete curs in ony of his artycles, smyteth & sleeth hem bat ben gylty bere-in; for it departyth god fro hem, bat is be lyif of here soule, as a swerd departyth be body fro be soule of hem but he dedly 32 woundyth. and so bei ben dede, & alle here werkys/ for bei be departed fro god & alle sayntes/ departed fro be helpe of be passioun & be deth of crist/ fro alle be sacramentys and suffragys of holy cherch, and whil bey ben in bat plyst/ bei 36

schul neuere haue part of cristen mannys prayere in heuen ne for ever! in erthe! as wytnessyth seynt Austyn, whom be lawe rehersyth, xj. q. iij. 'christianus'.' Alle bat ben gylty in be artycles of be 4 sentence, tyl bei come to amendement, bei be cursyd in slepyng. in wakyng, in stondyng, in syttyng, in going, in lyggyng, in spekyng, in silence, in etyng, in drynkyng, & in all here werkyng. In bis cursyng, who-so deye vnrepentaunt, schal haue 8 a dredeful ende!

[The Vision of Clerk Ode's Man.]

CH. 11.

0

Exaumple 2. I fynde in a tale de gestis anglorum þat þere Ode, a rich was a clerk of gret astate, bat hyat Ode, but he was cursed in

12 his werkys, nost dredyng be censure of holy cherche. he lay syke, & sente his man to lundon for lechecraft. His man, be be His man going to London for weye, wente wyff, & nyzt com | vp-on hym. he myzte fynde [Fol. 8 b.]

non herberwe but in an old forlatyn cote. bus he lay in an medical advice. lost his way, and found found the herne. bat nyzht his mayster deyid. At mydnyzt, feendys shelter in a decomyn in-to bat cote bere be man restyd in be herne, & in be There he saw. mydflore bey sett a brennyng chayre, in whiche here kyng as tortured by prince of feendys sate on hyge. A-forn hym was brougt forth,

20 wyth opere feendys, be soule of Ode, mayster of bat man restynge in be herne of bat hows. bat man, seing bo feendys & be soule of his mayster Ode in be feendys hondys, was sore adred. bat soule of Ode, brougt in an yren leep all glowynge as fyir,

24 cryed horrybely for peyne. be kyng deuyl seyde to hym: 'Ode, bou hast lovyd wel ese & reste, tendyrnesse to lyn & For his love of to gon in softe & delycat beddyng & clothyng, & in swete bathys, & to slepe longe in bedde. perfore bou schalt now tendyrly

28 ben bathed & wasschyd!' be feend dede hym be bathyd, & he was bathed boyled, & sodyn, in pycche & oyle all sethyng ouer be fyir. soule roryd for peyne as a feend, & seyde: 'Acursyd be fadyr, and mother. bat me begat, & modyr, bat me conceyuyd & bare 3, bat euere

¹ The quotations from the Corpus Juris Canonici will be given in the modern form, with the page of A. L. Richter and A. Friedberg's edition (Leipsic 1879), put in brackets, as thus: cap. 32. Causa 11. quæstio 3 [i. 653].

² MS. in margin: 'narracio de gestis anglorum.'

3 MS. in margin: 'maledixit patri & matri.'

in boiling pitch, be that for pain, he cursed his father brougt me forth, to be in bis plyst!' be mayster deuyl seyde

For sleeping and 'jangling' in church,

he was roasted on a gridiron,

and he renounced christianity.

to hym: 'bou schalt zit speke bettre, er bou go! Be-cause bou lev softe in bi bed, & sleepe in tyme of bi goddys seruyse, & eueremore were langelyng in cherche & in processyouns 1, perfore bou 4 schalt lyn on a softe bed!' he made hym be leyd on a brennyng grydelt ouer brennyng wylde fyir. bus he was rostyd wyth brennyng bremston, wyth blowyng vnder of bel wes]. whanne he was al for-rostyd, fryed, & scaldyd, & bus for-brent, he roryd 8 as a deuyl for peyne, & seyde: 'I forsake my cristendam, I forsake all holy cherche, & alle be sacramentys?! allas, bat euere I was baptysed, & toke any sacrament, to be bus forpeyned!' be mayster feend seyde to hym: 'Ode, bou hast ben slowe to 12 hervn goddys seruyse, of euyl wyll to heryn goddys woord, &, as a fals cristed man, brokyn be comaundmentys of bi god. bou hast be redy to hyndere holy cherche, & redy to falle in-to be artycles of be gret curse; berfore art bou bus rostyd. for bou 16 art falsere in bi cristen lawe to bi god ban hethyn men bat neuere toke cristendom. Ode, zit schalt bou speke bettre! bou hast be a glotoun & drunkelewe 3, & out of mesure louved delycacyes & lustys of bi flesch. and bou louedyst no scharpenesse 20 of penaunce. bou woldyst nort forsake bi synne, ne bi cursed werkys. per-fore, after bin hete, bou hast thryst; per-fore, bou schalt drynke!' he made hym drynke reed brennyng metal moltyn, tyl it ran out of his nose, eyzin, & erys. banne seyde 24 Ode: 'Cursed be god in heuen', bat euere he made me, bat euere he browst me forth, bat euere he bouste me wuth his blood, for to suffre bis peyne! I curse hym/ I forsake hym/ I forsake al be mede of his passioun & of his deth! / I curse, 28 & I forsake marie, his modyr!/ I curse, & I forsake alle be seyntys! / I curse, & I forsake, al be helpe of prayerys/ & al be helpe & mede of gode werkys in heuend & in | erthe!' In bis

And for having been a glutton and drunkard,

he was made to drink molten metal, and he cursed God and the Saints.

[Fol. 9 a.]

¹ MS. in margin: 'mollicies et dormicio in tempore domini servitij & garulacio in ecclesia & processione.'

² MS. in margin: 'relinquo cristianitatem & ecclesiam & sacramenta.'

³ MS. in margin: 'glotoun & drunkelewe.'

⁴ MS, in margin: 'maledictus deus.'

drynk & in bise woordys, he turnyd al blak lyche be feend. Then he turned panne pe mayster feend kyssed him, & seyde:, 'Ode now art the master-fiend bou oure freend & oon of vs. perfore, bou schalt dwelle with one of his,

kissed him as

4 vs, & be rewardyd for bi synne bat bou hast don to vs, & for iangelyng in goddys seruyse.' be ground openyd, be feendys brewe him doun to be pytt of helle, be erthe closyd agen. be and threw him down into hell. feendys vanyssched awey. be servaunt of Ode went hom azen,

8 & fonde his mayster deed & blak as pych.

berfore, bou man & womman bat heryst be woord of god wyth Therefore bepin erys, be ware of be peryle of bi synne & of be articles of be peril of sin, gret curs! for zif bou dredyst hem nozt, ne wylt nozt lefe hem, 12 but dyest wyth-oute repentauns, bou schalt be bathyd, as Ode was, in brennyng pych & oyle! bou schalt be rostyd and fryed in be fyir of helle! bou schalt drynken reed boylyng metal! bou schalt be lyche be feend! And as a woodman in frenesy 16 forsakyth & dyspyseth his god, so bou, for peyne, schalt in malyce forsake bi baptem, bi fadyr, bi modyr, & al holy cherch, wyth alle here sacramentys! bou schalt forsake bi god, oure lady, & alle seyntys! bou schalt be lyche be feend! bou schalt be 20 drenchyd in be pytt of helle, as be cursyd man Ode was, 3if bou be gylty in be grete curs, & deye wyth-oute repentaunce! Whanne bi curat schewyth to be be artycles of be curse, go nost out of be cherche, tyl bey be schewyd, for no cause, but here hem and hear the 24 wyth full wyll. & zif bou be gylty in hem, be sory in herte, & great curse! loue bi fadyr, bat warnyth be of bat peryle. & afterward to bi

articles of the

28 bou were cursyd; and panne schalt pou be goddys chyld, pere before bou were be deuelys chyld; panne schalt bou be saued, & come to blysse, bere before bou were in be weye of dampnacyoun, and schuldyst a gon to helle! bus bou mayst 32 be chaungyd, 3if bou wylt. Ps. 1 'Hec mutacio dextere

confessour be schrevyn bere-of, & make amendys be be counseyl of bi confessour. and banne schalt bou be blyssed, pere before

excelsi.'

CH. II.

[The Contrite Scholar of Paris.]

A scholar of Paris

Exaumple 1. Cesarius dicit: A scolere of paryse dede horryble synnes, & was a cursed lyuere, & durst nost for schame be schreuvn berof longe tyme. At be laste, thrugh grace of god, 4 he tooke sorwe in herte so myche, bat his sorwe ouercom his schame, he wente to schryvyn hym to be priour of seynt was so sorry for victouris. but in his schryfte he hadde swyche sorwe, syzhynges, & sobbynges in be throte, & tervs in be eyzin, bat his voys 8 fayled, & he myst speke no woord. be pryour bad hym go & wryte his synnes, & schewe hem to hym wretyn. he wente & wrote hem, & comm agen to be priour, & no woord myst he speke to be pryour, for wepying & sobbying. banne to be priour 12 he took be scrowe, wretyn wyth his synnes. be priour redde With the scroll, hem. bei were so grete, bat be priour askyd him leue to schewe to ask an abbot's bat scrowe with his synnes to an-ober wysere man, to askyn hym counseyl be leve of be scolere. In presens of be priour, 16 an-ober man, an Abbot, lokyd on be scrowe, & seyde to be priour: 'here is wretyn ryst noust.' be priour seyde to be abbot: 'pis zunge man wrote here-inne his synnes, & I redde hem in bis same scrowe; but now I se bat god, of his mercy, 20

the prior went counsel,

his sins, that in

confession, his voice failed.

The prior bade him write them

down.

but there the writing had vanished from the scroll.

hath forzouyn bis scolere his cursed synnes, 2 for his grete sorwe & penaunce. And in tokne pereof, his synnes are don out of [Fol. 9 b.] and the scholar's bis lettere be goddys grace.' be Abbot & be priour togydere sins were forseydin to be scolere bat god had voydyd his synnes out of bat 24 given. lettere, in counfortyng him bat his synnes ben forgeuyn. banne wente be clerk hom blyssed, bat be-forn was cursyd, and afterward led a blyssed lyif in-to his ende. And banne he wente vnto be blysse of heuen. 28

Therefore, hear the articles of the curse.

Ryst so, whanne be articles of be curs be schewyd before sou. goth nost awey, but pacyently heryth hem, and sif se be vngylti, beth ware, & fleeth hem, and 3if 3e be gylty, be sory in herte, & dredyth hem, & louyth zoure curate, pat warnyth zou of zoure 32 peryles! and zerne, wyth full sorwe of herte, beeth schreuyn,

confess.

¹ MS. in margin: 'Exemplum cesarij.'

² MS. synnes cursed.

& makyth amendys, be percou(n) seyl of 3 our confessour! And and amend! panne, as pis clerk, 3e schal be chaungyd fro curs to blysse, fro synne to grace, fro peyne to ioye! Ad quod nos perducat 4 &c.

Capitulum Tercium.

Sentencie.

E oper day, I tolde 30u in general pat 30ur body is a pyt of The articles of lustys, and be grete curse is bere-in as a corrupt watyr. but his day & opere dayes folwyng, I schal telle 30u in specyal be stremys of be watyr, hat is, be articles of be gret curse.

BE holy cherche it is ordeynid pat curatys of mannys soule have to be shown owyn to schewyn iiij. tymes in pe zere, or do schewe, to here year.

peryschenys be artycles of be sentens of pe grete curs whiche pat arn most vsed. And pise artycles schulde be schewyd in enery qwartere of pe zere onys, or oftere zif it were nede, pat is

16 for to say, in pe soneday next after pe feste of seynt Myzhell, or ellys in pe ferst soneday of Aduent, in pe ferst soneday or pe thredde soneday of lentoun, and in pe soneday next after wytsoneday, and in pe soneday next aftyr lammesse day. Ex

20 consiliis oxon primo & ij. celebratis 1. And pise artycles, zif it were nedeful, schulde be schewyd solemnely, pat is, wyth cros standyng, wyth bellys ryngynge, wyth candelys brennynge, & after-ward quenchyd. Ex consilio oxon ij. celebrato; ex

24 constitucionibus domini Johannis Mepham 2 & domini Johannis Stratford 3.

pise sentencys schulde be schewyd vnder pis forme: Be pe by this formula.

¹ The first A.D. 1160, the second A.D. 1222; cf. Concilia Magnae Britanniae et Hiberniae, ed. Wilkins, i. pp. 438, 585.

² Simon Mepham, Archbishop of Canterbury, 1327 till 1333. *Johannis* in MS. is mistaken for *Simon*; cf. p. 19, l. 27. Mepham's Constitutions in Wilkins, ii. pp. 552, 560.

³ Ioannes Stratford, Archbishop of Canterbury, 1333 till 1348. His Constitutions ed. Wilkins, ii. pp. 675 sqq.

auctoryte & powere of almysty god, fadyr & sone & holy gost, and of be gloryous mayde marie, modyr of god, oure lord ihesu crist, & of seynt Myzhel archaungyl, & of alle archaungelys & aungelys; be be auctoryte of seynt Johun baptyst, & of alle 4 holy patriarkys & prophetys, and of be holy apostlys Petyr & powle, & of seynt Johun be euangelyst; be be auctoryte & powere of be blyssed marterys, Steuen, laurence, & seynt Tomays, & of alle holy martyres, & of alle holy confessourys; 8 be be auctoryte & powere of be blyssed maydenys Katerine, Cristine, & Margarete, & of alle holy maydenys, & of alle holy sayntes, hat is for to seye, be he auctoryte & power of all holy cherch in heuen & in erthe, we denounce & schewe acursyd 12 in be sentens of be gret curs, bat is to say, we schewe hem dampnyd & departyd fro god, and fro alle prayerys & suffragys of holy cherch, and fro alle be sacramentys. And we schewe hem to be takyn to be powere of sathan, be fend, to deth, & to 16 dampnacyoun of body & of soule, tyl bei come to amendement be verry penaunce, & ben | asoyled. Alle bo hat wytingly & malyciusly fallyn in ony artycles of be sentence of cursyng, of be whiche I schaft schewe summe to you at his tyme, & summe 20 at obere tymes for lesse tarying.

[Fol. 10a.]

Accursed are they who deprive church or right or privilege,

¶ We denounce acursed alle bo bat malycyously deprive of here ryght & of here lawe holy cherche or chapell, cherchezerd or chapelzerd, or ony oper place halwyd or pryuylegyd. In bis 24 arn vnderstondyn acursyd alle þo þat takyn fro holy cherche his ryght, & alle pat brekyn be fredom of holy cherche, eythyr generalt fredom, bat longyth to all holy cherche, eythir particulere fredom, bat sum cherche, in party & in specyall, hath 28 more pan an oper, whethir be fredom be spiritual or temperal. And be his artycle are hei acursyd hat pursewyn wryttes or letterys in ony lay court, to lettyn be proces of lawe of holy cherche in swyche causys pat schulde be demyd be non oper 32 lawe. And alle pat falsly [lettyn?] ony processe of archebysschop or bysschop, or flen awey fro vnder here lawfull correccyoun. Ex consiliis oxon primo & ij. celebratis, capitulo primo.

¶ Also alle be hen acursyd bat lettyn or trubelyn, be powere, 36 and who hinder

dreed, or counseyl, be pees of oure kyng & of his reem, or the king's peace, purposin, comettyn, castyn, or ymagyn deth, or dysseyst, or ony realm, ober wrong, to be kyng or qween, or to here chyldere, to lettyn here

- 4 lawe or here ryght. In his artycle is vnderstonde acursyd, nost only comoun ryserys agens be pees, but alle opyn thevys & obere bat impugne azen be lawe & be ryzt of oure kyng & of his reem. And alle bat beryn fals wytnesse wyttyngly, or procurvn ber-to.
- 8 or brynge forth swyche wytnessys, for to lettyn ryatfull matrimonye, or for to dyshervte ony persone of his right. And alle aduocatys bat in causes of reatfull matrimone maleceously potyn forth false excepcyouns, to lettyn trewe matrimonye,
- 12 wherfore be proces of be cause is lettyd & taryed. Ex consilio oxon e. p.(?) celebrato & ex constitucionibus Johannis Stratford capitulo ij. & Lamhethe 1.

¶ And alle bo arn acursyd bat for malyce, or wynnyng, or and slanderers.

- 16 fauour, or for ony ober cause, dyffamyn or slaunderyn ony persone, & apeyryn his name among gode men & worschipfutt, bere he was nort defamyd be-forn, & for bat slaundre he is put to his purgacyoun.
- ¶ Also alle bo bat malycyously puttyn forth, or procuryn, ony and who hinder stryif, debate, or ple, in patronage of ony cherch in tyme of voydaunce, wherfore be verry patroun is lettyd bat tyme of his ryst.
- ¶ And alle bo ben acursyd bat forsakyn to fulfyllen be and who refuse to imprison, or comaundement of be kyng, whand he sent out to takyn hem to hinder men from prisoun bat hen opynly acursyd; & alle bat lettyn be takyng excommunicate, of hem, or procuryn to lettyn; and alle bat helpyn hem to be

imprisoning the

28 delyuered out of prysoun vnryztfully, azens be lawe & chastysyng of holy cherche. And alle comoun baratourys, felouns, and all common & here mayntenourys, conspyratourys, confederatourys; alle bat wyttyngly takyn on hande false qwarellys, alle forswererys on

32 be holy doom in assyses, a-fore kyng, iustyses, or a-forn ony ober lawefult, spiritual or temperalt, & bat princepally in

¹ The Constitutions meant here, are those published in London (Lambeth), 1342. Wilkins, ii. pp. 681 and 696. The chapter quoted is on p. 702.

dysherytyng or in depryving be ryght of holy cherch, or in Articuli prelettyng be dedys wyll, or trewe matrimonye. dicti colliguntur ex consiliis oxon & ex constitucionibus Stratford & Lambeth.

and who, for gain's sake, prevent the agreement of pleaders in law courts. [Fol. 10 b.]

We denouncyn hem acursed bat mede takyn, to lettyn be pees, bat be partyes pletyng & stryvyng in be lawe to-gedere schulde nost ben acordyd. And | bey may nost ben a-soyled, tyl bey haue payed agen to be gyvere bat bey haue take, s & als myche to pore folk. Ex constitucionibus Octoboni, capitulo 'Cum partes 1.' hoc intellige de iudicibus & alijs, qui non sinunt partes concordare, & in quantum in se est, impediunt concordiam. 12

and who injure or steal any of holy church property,

T Also we schewyn alle be acursyd bat in vyolens & malyce wastyn, brekyn, perysschen, dystroyen, occupyen, stelyn, ledyn, beryn, or do beryn, awey be godys bat longyth to graungys, manerys, or to possessiouns of prelatys, or persounys, vykerys, 16 or of ony obere men of holy cherche, agens be will of hem or of here deputeis, or of here keperys of bo godys, & alle bat helpe bere-to, or zeue ber-to fauour or counsevl. Ex constitucionibus Octoboni, capitulo 'Ad tutelam 2.' 20

and who drag out of a church sought asylum,

T We schewyn alle be acursed hat violently drawen out of any one who has holy cherche or cherchzerd, out of cloystre, or place prinyleged, ony persone bat fled thedyr for socour & helpe, but it be in swyche causys as be lawe zeuyth leue. Alle arn acursed bat 24 lettyn hem of here lyiflode, whil bey ben in holy cherche. And alle bat robbyn, brekyn, or brennyn, holy cherche violently, or chapel, or place relygyous, or obere placys halwyd or prinylegyd, or brekyn crosses, awterys, or ymagys, in dyspyst & vyolens. 28 Be bis artycle are bey vnderstonde acursyd bat stelyn or beryn violently out of holy cherche holy cherch good, or ony oper good, put bere to be kept, or beryn awey, or stelyn holy cherche good out of ony oper place vnhalwyd. And alle arn acursed bat 32 ben wel payed, hat swyche thynges schulde be don in here name,

and who rob, break, or burn, a church or any sacred object of worship.

¹ Ottobonus, Cardinal, P. R. Legatus; his Constitutions were issued A.D. 1268. Wilkins, ii. p. 12.

² Ibid. p. 3.

be here servauntys, or obere vnder here powere, & alle pat zeuyn ber-to helpe, counseyl, or fauour. Predicti articuli colliguntur ex consiliis oxon, Octoboni, & ex constitucionibus Stratford,

4 Lamheth, & Redyng 1, & extravagantes de sentencia excommunicacionis, 'Tua nos 2,' & capitulo 'Conquestus 3.'

¶ And alle bat malycyously don azens ony of be articles bat and who infringe are conteyned in be grete chartre & in be chartre of be forest, the Great 8 which sentence was 30uyn vpon hem bat trespasyn in bo artycles the Charter of the Forests, be Boniface, erchebysschop of cauntyrbury 4, and be v. obere bysschopys, his suffraganys, whiche sentence hath ofte be confermyd at be court of rome. in be grete chartre ben xxxiij. 12 articles; In be chartre of be forest ben xl. artycles; agens whiche artycles be trespasourys ben acursyd, zif bei knowyn it.

Charter and of

¶ And alle pat dyffowlyn holy cherch violently, in schedyng of and who pollute mannys blood opynly, or in doing openly be synne of lecchery,

16 or ony ober foul & horryble synne, wherfore holy cherch nedyth to be reconsyled. And alle bat vyolently & vnryatfully brennyn and incenhowsys. And alle clerkys arn acursed bat beryn armys agens clerks who wear pe pes, & felawyn hem wyth thevys & wyth opere mysdoerys, & ate themselves with thieves, 20 alle bat comaundyn obere to don raveyn & thefte, & alle etc. raueynourys. And bey may nost ben assoyled, tyl bei haue

1 At the Council of Reading, A.D. 1279, Archbishop John Peckham of Canterbury (1279 till 1292), published part of his Constitutions. Wilkins, ii. P. 33.

made restitucyoun, be be doom of here bysschop. Ex consti-

tucionibus Octoboni, 'Quoniam in armis 5.'

² The Extravagants are now quoted thus: c. 19, X. (scil. extra) de sententia excommunicationis. 5. 39 [Corpus Juris Canonici, ii. 896].

3 Ibid. c. 22.

⁴ Bonifacius de Sabaudia, elected 1240, consecrated 1245, died 1270. His Constitutions published at Lambeth, A.D. 1261. (Wilkins, i. p. 746.) In this place, however, the quotation of Boniface seems to be a mistake. In his Constitutions, he only refers to the breach of forest-law committed by clergymen, which did not involve excommunication (Wilkins, i. p. 750). The fact alluded to in the text, took place under Archbishop Robert Winchelsey in 1298, after King Edward I had solemnly confirmed the Great Charter and the Charter of the Forests at Ghent, in November 1297 (Wilkins, ii. p. 240).

⁵ Wilkins, ii. p. 3.

and who hinder wills or legacies,

¶ Also we schewyn hem acursed pat lettyn, or procuryn to lettyn, be last wyll of be dede; namely in swyche thynges as bey mowe lawfully bequethe, by lawe or by consuetude. And

[Fol. 11 a.]

also alle po pat lettyn, or procuryn to lettyn, wyif | or sengle 4 womman, here owen wyif or operis, pat pei mowe no3t frely makyn here testament of suche thinges pat are rystfull & lawefult, or of suche thynges pat arn vsed be custome. Ex constitucionibus Bonifacii capitulo 'Contingit',' & ex consistoriis 8 aliorum archiepiscoporum cantuariensium.

and who accumulate prebends, ¶ And alle pey bene ² acursed pat receyvin & holdyn pluralyte of cherchys, hauyng cure of soule, but 3 if it be by dyspensacyoun of pe court of Rome. Ex Constitucionibus 12 Rading, capitulo primo ³.

and usurers, and all guilty of simony, ¶ And alle opyn gouelerys arn acursed; & alle pat opynly vsyn symonye. Ex constitucionibus oxon, Radyng, & Peckham³; & extravagantes de vsuris 4.

and witches,

¶ And alle wytchys arn acursyd, & alle po pat on hem byleuyn in here wycche-craft, & alle pat hem fauouryn. Ex consiliis oxon j. & ij. celebratis, c° p°; & per Raymundum ⁵.

and heretics,

And alle heretykys, & alle pat consentyn to hem, or beleuyn on 20 hem in here heresye, or counseylin, helpyn, defendyn, fanouryn, or receyvyn. Ex consit oxon, co po; & ex constitucionibus Stratford, c. ij.; iiij. q. j. c. po 6; & extra de hereticis, c. 'Ad abolendam'; & co 'Quicunque 8', & co 'Sicut ait,' libro vj. 9

¹ This seems to refer to several chapters on p. 754 in Wilkins' Edition, vol. i.

² Added with red ink.

³ Wilkins, ii. p. 33 squ., and p. 51 squ.

⁶ c. 1. (2. 3.) X. de usuris, 5. 19 [ii. 811 f.].

⁵ The authority quoted is, no doubt, the 'Summa S. Raymundi de Peniafort' which has been written after 1234, and printed (for the first time?) at Rome, 1603, together with the gloss of John of Friburg, which is based on the 'Apparatus ad Summan Raymundi' by William de Rennes. (Cf. Schulte, Geschichte des Canon. Rechts, ii. § 99.)

⁶ Quotation from Gratian: capit. 2. Causa 4. quæstio 1 [i. 537].

⁷ c. 9. X. de haeret. 5. 7 [ii. 780].

⁸ c. 2. de haeret. in VIto. 5. 2 [ii. 1069]. For the Liber Sextus, see preface.

⁹ c. 8. X. de haeret. 5. 7 [ii. 779], (not in VIto.).

¶ Also we schewyn acursyd alle po pat beleuyn nost on be and who do not sacrament of pe awtere to be goddys flesch & his blood in eucharist and in the other lyknesse of breed & wyn; & alle pat beleue nost in pe opere sacraments,

4 sacramentys of holy cherch, & in pe artycles of oure feyth, as pe cherch of Rome beleuyth, & as holy cherche beleuyth & techyth. Ex consit oxon & ex constitucionibus Stratford; & iiij. q. j. co jo & ij¹; & extravagantes de hereticis, c. 'Quicunque²'.

8 ¶ And we denounce acursed alle makerys of fals monye, & andfalse coiners, and who use false measures, or vsyn false busschellys & opere false mesurys, elle-zerdys or met-zerdys, false auncerys, false weyztys & scolys, lesse in 12 mesure & in weyzte þan þe statute askyth. Ex consil. oxon

c. po; & ex constitucionibus Stratford c. ij.

¶ And alle be arn acursyd bat, in toun or in here howsys, and patrons of thieves, kepyn, or defendyn, or mayntenyn wyttyngly, an opyn theef,

16 after be tyme bat bei ben thryes monestyd of here ordenarye, in specyal or in generall, but bey putte bat theef awey fro hem. Ex constitucionibus Octoboni c. xliij. 'Contra latronem'.'

¶ We schewyn alle be acursed bat for malyce forbydden or and who hinder the devotions to lettyn opere of here devocyoun, bat bei schuld nozt offryn at of others.

massys of weddynges, & at puryficacyouns, ne at massys for be deede, but o masse-peny. alle bat takyn bat offryng to here or keep offerings to themselves.

owyn vse, or swyche an-ober lytel quantyte; or, 3if more be

24 offeryd þan o messe-peny, alle þat takyn such offryng to here owyn vse, or to ony oper vse, azens þe wyll & þe leue of hym þat owyth to haue þat offryng; þey arn acursed. Ex constitucionibus domini Symonis Mepham, cantuariensis archie-28 piscopi 4.

¶ Alle þat dyffoulyn nunnys arn acursyd, because þei makyn and who dishonour nuns, hem to breke & to dyffoule in leccherye here chastyte & here contynence. Ex constitucionibus Lamheth, Pecham, capitulo
32 'Tantum inualuit 5.'

¹ See p. 18, note 6.

² See p. 18, note 8.

³ No such chapter in Wilkins.

⁴ See p. 13, note 2.

⁵ Peckham's Constitutions, published at Lambeth, A D. 1281. Wilkins, ii. p. 58.

^{3 *}

and murderers.

¶ Alle bo bat wrongfully slen or murderyn ony man. constitucionibus Stratford co po; & consit oxon co po.

and false tithers

[Fol. 11 b.]

and who steal

And alle false tytherys bat wyttyngly tythen vntrewly azens be lawe & azens be custom of be cuntre; And alle bat coun- 4 seylin berto, comaundyn, or styren obere berto; And alle bat malycyously stelyn tythe, or takyn to hem, & wrongfully wyth-holdyn, or, for ony vsage, dystroyin tythes, or don hem dystroyen wylfully. 8

or offerings in silver or wax,

¶ And we schewyn acursed alle bo bat in vyolens stelyn, or takyn to here owyn vse, or to ony obere mennys vse, ony offryng in syluer, in wex, or in ony other thynges, or ocupyen hem in ony ober manere, whiche offrynges ben offryd in cherchys, or 12 in chapellys, porchys, or cherche-zerdys, chapel-zerdys, or in oratoriis, at awterys, crossys, or ymages, or at relykys, or in ony oper placys of toun, offryd be-cause of goddys worship; or bo offrynges dyspose for ony vsage, or for ony coloure of ony 16 good werk agens be wyll of hym bat be offryngys longe to, by lawe or priuylege; And alle bat her-to zyuen comaundment, fauour, counseyl, helpe, or comfort. Ex constitucionibus Stratford c. 'Immoderate',' hoc intellige verum, nisi talis percepcio ob- 20 lacionum ex causa legitima per episcopum loci primitus fuit approbata.

and lords who prevent their tenants' debts and legacies

And alle bo arn acursed, lordys of be fee & obere, bat wyl of nost suffryn, but lettyn, bat be dettys of be dede vnder here 24 from being paid, lordschip, whiche weryn here tenauntys, mowe nozt be payed of be mevable godys; ne be porcyoun of be godys mowe nort be delyuered to be wyif & to be chylderyn, to be fadyr & modyr, bat longyth to hem be ryght, & lawe, & custome of be cuntre; 28 And bo lordys & here baylyes bat takyn to hem be godys of here tenauntys hat dyen vntestate, ouer be dette dewe to hem, feynynge be colourys, & wrongfully schewynge in here stretys swyche rentys & mercymentys, & swyche opere feynyd dettys, pat 32 alle be godys of be dede are to lytel, to aqwyte be dette to be lord; so be ordinaryes are lettyd to dyspose be godys for

helthe of be soulys; And alle bat zeuyn to bise dedys helpe, counseyl, asent, or fauour, arn acursyd; And alle bat arn wel plesyd þat swyche thynges are don in here seruyse or in here 4 name. Ex constitucionibus Stratford, c. 'Accedit in nouitate'.'

¶ And alle po arn acursyd pat on here dede-bedde alyenyn, and who give or 3yuen awey, here good in defrawde, & in hyndryng opere men property fraudulently, of here dette & of here ryst, & in defraude of here wyves &

- 8 chylderyn, to lettyn hem fro be porcyoun bat longyth to hem, be ryst & be custom of be cuntre; And alle bat takyn wyttyngly swiche ziftes, or procure [obere?] berto, to do swiche fraude; & alle bat zeuyn ber-to counseyl or styring, to bryngen
- 12 obere to swyche dedys. Ex constitucionibus Stratford, c. 'Cordis dolore 2.'

TWe schewyn acursyd alle bo bat makyn ony contract of and who are matrimonye, or are weddyd to-gydere in ony degre of kynrede, degree of affinity 16 or of affinyte, or of ony gossyb-rede, forfendyd be lawe, or the law, in ony degre bat hath a lawfull lettyng, sif bei bise degrees knowyn; And alle bat helpin or procuryn ber-to wyttyngly. And alle preestys bat wyttyngly & wylfully solemnyzen swyche and priests who

prohibited in

20 vnleefful matrimonye, or weddyn ony opere but here owyn such weddings, parysschenys wyth-oute leve, or weddyn wyth-oute be banys and aiders and askyd; And alle pat, be strengthe, manace, or dreed, don swyche witnesses thereof. weldynges be solemnysed, & wyth-oute syb-redes, | in cherchys, [Fol. 12 a.]

24 in chapellys, or in oratoriis; & alle pat ben pere present at swyche weddynges, gylty ber-of, & wyttynge, & wel payed berwyth. In constitucionibus Stratford, co 'humana 3.'

¶ pis day schal I schewe zou no mo artycles of be sentence, Mind these 28 tyl an-oper day. haue bise in 30ure mynde, & loke, 3if 3e fele you gylty in ony of bise artycles; &, zif ze be gylty ber-in, zerne beth schrevyn ber-of, & doth no more so, for dreed of wreche.

[The End of the Obstinate Sinner.]

¶ Bede tellyth, in gestis Anglorum4, pat bere was a man, cursyd A wicked man in his werkys, &, whanne he was tawat or reprouyd, he beleuyd

¹ Wilkins, ii. p. 707.

³ Ibid. p. 706.

3 Ibid. p. 707.

32

4 MS. in margin: 'narracio.'

it nost, but was rebelt & dyspytous. he dede be werse & nost

was obstinate unto his end.

when he had a vision of hell.

But he was not able to confess.

never repented before.

or amend, because he had

be betere. He was so obstynat in his cursyd synne, tyl his ende com of his lyif. he lay seek. he seyde to be peple aboute hym: 'I se helle opyn, & my place redy made bere. I schal 4 sytten be Judas, Cayphas, & Pylat.' be peple badde hym be sory & be schreuyn, & to makyn amendys be perfyzt penaunce to hem bat he dede wrong. he answeryd hem azen, & seyde: 'I may no sorwe haue. I may nost schryue me. I may haue 8 no wyll to make amendys. grace is gon fro me. Ffor, whanne I myste haue don penaunce, panne wolde I nost, and now, pows I wolde, I may nozt. I have be so longe in my cursed synne, wuth-oute verry repentaunce; Derfore, now have I no grace to 12 be in wyl to do penaunce, ne to aske mercy, for be doom of dampnacyoun is zouyn vp-on me.' In bise woordys his soule

So his soul went went out of his body to helle. his body stanke as ony careyn. to hell.

¶ Ryat so, obstinat in source synne & be artycles of be grete 16 curs, zif ze duryn, & be rebell & wroth to heryn hem, or to be reprouved of hem, or fleen awey out of be cherch, but ze schulde nost here hem, panne, in soure ende, grace schal fayle 30u, so bat 3e schul nost mowe do penaunce, ne askyn mercy. 20 And so ze schul sodeynly, for zoure obstynate curs, sytten in Therefore, hear helle wyth iudas, cayphas, & pylate! Der-fore heryth bise torsake your sin artycles, & kepyth hem in herte, & fleeth hem, 3 if 3e be vngylty, in time! & leuyth hem, zif ze be gilty, wyth sorwe, & schryfte, & wyth 24 satysfaccyoun, betyme, er synne forsake zou; and panne ze schul be blyssed of god & sauyd, bere ze were before cursyd!

the articles, and

[The Sinful Woman and the Abbot.]

¶ Exaumple Ex vitis patrum 1. Pere was a synful womman, 65 & cursed in here werkys; here name was Thaysis. sche was 29 wonder fayr, but sche was comoun of here body to alle bat Abbot Pannicius desyred here. An abbot, pat hyst Pannicius, in seculere wede went to Thaisis, of a lay-man, wente to here, and 3af here xij. d/ to lye by here. 32 a sinful woman.

¹ MS. in margin: 'narracio.'

Sche led hym in-to a chaumbre, & bad hym gon vp to a bed bat bere was wel arayed. De Abbot seyde to here: 'Is bere no But when he priuyere place?' Sche seyde: '3is.' be Abbot seyde: 'go we shown to a more

4 thedyr!' Sche seyde: '3if bou drede man, no man schal se be she said: 'God here in þis place! 3if þou drede god, in what place þat euere we wherever we are!" be god schal sen vs!' De abbot seyde: 'Knowyst bou bat god seth alle priuytees?' Sche seyde: '3a, I knowe god, and bat

will see us

8 god schal turmentyn & damnyn soulys for synne.' þe Abbot Then the abbot seyde: 'Why dredyst bou nost god banne, bat dampnyst bin repentance. owyn soule to helle, & lesyst bin owyn soule & alle be soulys pat bou steryst to synne? and nost only bou schalt have [peyne]

12 for bin owyn synne, but bou schalt haue als manye peynes as bou hast loste soules!' Sche herde bis, & fell doun to be Abbotes feet, wyth gret weping, | and askyd god mercy. And, at be [Fol. 12b.] byddyng of be [abbot], in sy3t of all be peple in-myddes of be And she burnt all her treasures,

16 markett, sche brente all be tresoure bat sche had takyn for here leccherye, and was closyd in a selle of be abbot, enselyd wyth and lived as his seel, .iij. zere. Sche eet but breed & watyr, and flatt on be 3 years. ground cryed: 'god, bat madyst me, have mercy on me!'

20 be iij. zerys ende, be reuelacyoun, it was schewyd fro heuen bat Then, by revelahere synnes & here cursede dedys were forzeuyn here thurgh here a glorious bed in heaven, ready gret penaunce, & in bat reuelacyoun was schewyd in heuen to receive her. a gloryous bed, arayed & kept wyth aungellys, & be keperys of

24 bat bed seydyn: 'In bis bed of ioye schaff Thaysis, bat comoun womman, restyn with endles blysse, for sche be-tymes forsook here cursed synne, wyth perfyzt penaunce!' panne was sche takyn out of here selle fro here penaunce, & lyved in grace,

28 & devid, & wente to bat ioyfull bed.

Ryat so, forsakyth zoure synne & zoure cursede dedys, wyth perfyzt penaunce, betymes, &, banne, blyssed fro zoure synne ze Therefore, 32 schul turne to grace in 30ure lyvyng, & gon to bat gloryous bed in heuen at zour ende! Ad quod &c.

Capitulum Quartum.

Sentencie.

More articles of the great curse.

THE oper day, I schewyd zou summe artycles of be grete 3 curs, & now I schal schewe 30w mo articles of hem; 4 takyth hem, & knowyth hem, & beth ware!

Accursed are they who hinder the gathering of the tithes,

we schewyn acursed alle bo bat malycyously lettyn, or do lettyn, men of holy cherch or here seruauntys, to entryn in-to here feeldys & in-to here londys, wherthrugh bei may neyther 8 gaderyn here tythes, ne kepyn hem, ne fecchyn hem; and alle bo bat beryn awey bo tythes, or do beryn awey, or wastyn, or do wastyn, or ony oper harm don ber-to, or pro-curyn to do per-to; And alle pat tythen be werse or be lesse, but ferst be 12 zovyn hem hosyn or glovys, syluer, ale, wyn, or swiche opere zyftes, or ellys, tyl swiche ziftes be be-hyzt hem; And alle pat malycyously tachyn, arestyn, or endyten, or don be don ony oper grevaunce, to men of holy cherch, for bey have pursewyd 16 here right in holy cherch court. Ex constitucionibus lamheth, Pecham, 'Tantum inualuit 1.'

and who tithe badly, unless presents be given or promised to them,

and who do any harm to priests for pleading in church-courts,

and who deduct the cost of labour before tithing the proland.

¶ And alle be bat zeuyn be tythe scheef to be repervs for here hyre, in takyng vp here cost for be repyng, & zeuyn be xj. scheef 20 for be tythe; And alle bo bat for defrawde marke nort here tythe, & decryin thevys seruauntys of men of holy cherch, because bei feechyd awey be tythe of here londys, or hyndryn hem, or dyssesyn hem bat for defraude were nort markyd, to colouryn 24 causis of debate, in puttyng vp-on hem, bat bey leddyn awey obere mennys good in name of here tythe.

and who prosecute men of hely church for carrying tithes their fields,

I And alle be arn acursed bat vexin in lay court, wyth grete expunsys in pletyng & in trauayle, men of holy cherch or here 28 through, or from, seruauntys, be-cause bei lede awey here tythes thrugh here londys; and alle bo bat malycyously lettyn swyche tythes to be fetchyd out of here feeldys, be weyis vsed of old tyme, & don

¹ See p. 19, note 5.

hem gon ferr aboutyn wyth here cartys be long compas; And alle po pat suffren nost pe tythes markyd on here londys to be led awey of hem pat pey longe to, as longe as ony corn of here 4 owyn leuyth on pe lond, or ellys in full wyll suffre po tythes to be wastyd & dystroyed. Ex constitucionibus Stratford, co | [Fol. 13 a.] 'Erroris dampnabilis'.'

¶ And alle lordys, & here baylyes, & opere, pat forbydden here and lords who forbid their strength to appear before pe ordinarie, neyther for correccyoun of here their ordinary, synnes, ne for provyng of testamentys; And alle po pat in pe letys of here lordys lettyn, or procuryn to lettyn, pat here to appear before their ordinary, synnes, for no somounyng, schal noşt gon out of pe lordschip to appear afore here lawfult ordynarie. Ex constitucionibus Stratford, 'Accedit in nouitate'.'

¶ And alle po pat endysten ordinaryes wrongfully for extor-and who indict ordinaries 16 cyouns, or atachyn, or arestyn, or enprysoun, hem, & make hem to answere in lay-court, puttyng vp-on hem pat pei dedyn wronfull excessys, be-cause pe ordinariis puttyn to here sugettys lawful bodyly penaunce for here defawstes, And afterward 20 suffredyn be sugettys to byen awey here penaunce with monye, for changing

as it is rystfull be lawe. Ex constitucionibus Stratford, c. a fine, 'Accedit in nouitate'.'

¶ And alle po pat gon, wyth gret cumpanye, wyth strengthe and who intimidate members at the force of armys, wyth gret dyn & gret aray, to ony court of of a church tribunal, holy cherch, & dredly astonyen pe ordynaryes & here offycerys, & turblyn oper peple pere present, pat pe offyse & pe iugement of pat court is wrongfully lettyd. And alle pat endysten, as arestyn, or enprisoun, or vexin in lay-court, or do vexin, or

28 arestyn, or enprisoun, or vexin in lay-court, or do vexin, or procuryn to dyssesyn hem pat rystfully pursewyn in cristen or pleaders before such court agens here aduersaryes, or dyssesyn here iuges, or aduo-tribunal, catys, or procuratourys, or opere ministrys of pe court, or ony

32 opere pat helpyn per-to, or dyssesyn pe tenauntys of opere pat helpyn per-to; And alle pat lettyn, or do lettyn, or procuryn to lettyn wrongfully, pe execucyoun of pe lawe & pe iurisdyc- and who hinder cyoun of prelatys of place wyth-inne here iurisdiccyoun, or lettyn of prelates.

¹ Wilkins, ii. p. 704.

² See p. 21, note 1.

execucyoun of here lawfull maundmentys, or drawyn, defoulyn, or betyn wrongfully, be bererys of swyche maundmentys. Ex constitucionibus Stratford, c. 'Accedit in nouitate.'

and who injure or take away growing in a churchyard,

¶ And alle paryschenys bat hewyn doun violently, or stubbyn, 4 trees or herbage pullyn, or schredyn, or croppyn, ony treen in cherche-zerde or in chapel-zerd, wyth-inne closure, or mowyn, or repyn ony herbage growyng bere-in, wythoute leue of be curatys or of here deputees; And alle bat swyche treen or herbage in sayntuarye 8 takyn to here owyn vse, or to ony ober vse, wyth-outyn leue; And alle bo doerys, for diffoulyng & deprivyng of holy cherch ryst, owyn be lawe to be compellyd of here curatys fro comounnyng of cristen men, & fro be sacrament of be awtere, & fro dyvyn 12 seruyse, bat violently in malyce don bis dede, & bei owyn opynly to be schewyd acursyd, as bei bat stelyn ony oper good out of holy cherch. Ex constitucionibus Stratford/c. 'Seculares principes 1. 16

and who infringe the sequestra-

¶ And alle be bat brekyn ony lawfull sequestracyoun of pretion of a prelate, latys, or of here vykerys, or of here princepatt offycerys, in be cherche godys, or in obere godys, after be sequestracyoun is opyn & knowyn in bat place. Ex constitucionibus Stratford, co. 20 'ffrequens 2'; & ex constitucionibus prouincie Rading, c. po 'huc Vsque 3.

> ¶ And alle bo bat, be wrytt of acounte or trespas, do clepyn € here aduersaryis in straunge schyres bere be trespas is nort 24

and who summon their adversaries to trial in another shire.

Fol. 13b.

knowyn, tyl bei ben owtlawyd or banyssched out of be reem. And alle pat procure perto, or are plesyd pat it arn don in here name. Ex constitucionibus Stratford/c. 'Dierum | inuales-

cens 4.'

28 ¶ We denounce acursed alle bo bat, in ober manere ban be lawe excusyth, leyn hand on preest or clerk, seculere or relygious professyd, and alle bat arn wel payed bat it is don in here name; And alle bat comaundyn here sugettys ber-to; and 32

and who lav hands on a priest,

¹ Wilkins, ii. p. 708.

² Ibid. p. 709.

³ See p. 17, note 1. No such chapter in Wilkins.

⁴ Wilkins, ii. p. 700.

alle pat myste lettyn it, & wytt nost; And alle pat consentyn & syuen counseyl per-to; And alle pat styren or counfortyn opere per-to. hec colligi possunt: xvij. q. iiij. 'Si quis sua-4 dente'; & extra de sentencia excomm. c. 'Non dubium'; & co 'Religiosi'; & co 'Porro'; & co 'Peruenit'; & c. 'Parochianos'; & extra de sentencia excomm. co 'Quante presumpcionis,' in glossa'; & in cao 'Mulieres'; & secundum w.

8 ¶ And alle pat falsyn pe popys bullys, & his letterys, or his and who falsify selys; & alle pat wyttingly vsyn ony swyche letterys or selys, of the pope, & alle here defenderys & fauourerys. Ex constitucione extrauagante Bonifacii viij, que incipit: 'Excommunicamus 10'; & 12 extra de crimine falsi, 'Ad falsariorum 11'.

¶ And alle gouernourys & grete of cytees & of townys þat don and magistrates who are guilty wrongfull extorcyours to holy cherche & to mynistrys of holy of extortion with regard to cherch. extra de emcione & vendicione, 'Non minus 12.'

¶ And alle pat comoun wyth ony persone pat is acursyd be and all who join with an exname in persone pat he is acursed fore, in zeuyng to him communicate in his sin, helpe, counseyl, or fauour. extra de sentencia excomm. 'Concubine 18'; & co' 'Nuper 14.'

¶ And alle po pat makyn statutys azens pe fredam of holy and who make cherch, & alle wryterys of swyche statutes, & stacionerys; And statutes against the church, alle pat don swiche statutys be kept operwyse pan pe lawe zyueth leue; And alle pat schewyn hem out opynly to ben 24 vsyd; & alle pat deme pere-by. extra de sentencia excomm.

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    c. 29, C. 17, qu. 4 [C.J. Can. i. 820].
    c. 5, X. de sen, exc. 5, 39 [ii. 891].
    ? c. 21, de sen, exc. in VIto. 5, 11 [ii. 1105].
    Ibid. c. 7 [ii. 891].
    Ibid. c. 9 [ii. 891].
    Ibid. c. 9 [ii. 891].
    Ibid. c. 6 [ii. 891].
    ? William de Rennes; cf. p. 18, note 5.
    Communes i. de sen. excomm. 5, 10 [ii. 1309]
    c. 7, X. de crim, falsi, 5, 20 [ii. 820].
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¹² The Title of this quotation is wrong; the text points to c. 4. X. de immunitate ecclesiarum, 3. 49 [ii. 654].

There is no such chapter in the Extravagants, and only one in Gratian, viz. c. 5. C. 32. qu. 2 [i. 1121].

'Grauem 15.'

¹⁴ c. 29. X. de sen. exc. 5. 39 [ii. 900].
15 c. 53. X. de sen. exc. 5. 39 [ii. 911].

and who keep or withhold any property of the church,

¶ And alle bat kepyn holy cherch-godys, or wyth-holdyn bat arn alyenyd awey be sysmatykes or be lewyd men, & noşt wyln restoryn be godys azen to holy cherch, wyth-oute gret daungere, or cost, or charge. extravagantes de sismaticis, cao po 1.

and who detain a clerk,

¶ And alle be lay-men bat wyth-holdyn ony clerk vnry3tfully, wyth-outyn auctoryte, azens his wyll, in here kepyng opynly or priuely, or putte hem in fetterys or stokkys; or ony swych clerk arestyn, or dystressin, or enprisoun wrongfully wherfore he 8 resignyth or forsakyth his benefyse for myschef. hec colligi possunt: extra de sentencia excomm. c. 'Nuper2'; & extra de penis c. 'Multorum,' in clementinis 3.

and all christians who sell arms or grant them

¶ And alle cristen men bat beryn or sellyn armure, yren, 12 to heathen men, wode, tymber, or schippes, to hethyn men; And alle bo cristen any other help, men bat, wyth hetherd men, be gouernourys & maysterys in bo schyppes of hethyn men, be here wyll; and alle bat zeuyn ber-to helpe, counseyl, or fauour. extra de iudeis & sarracenis c. 16 'Ita quorumdam'; & co 'Quod olim5'; & c. 'Ad liberandam6.'

and pirates,

or wreckers.

¶ And alle bo bat robbyn on be see trewe cristen men, seylyng on be se for marchaundise, or for pylgrimage, or takyn hem for here prysonerys; And alle pat robbyn, stelyn, or beryn awey, 20 be godys of hem whos schyppys are brokyn on be se, but bey restoryn be godys azen, whanne bey ben monestyd. extra de raptoribus 'Excommunicacioni 7'; & secundum host 8.

and who usurp the property of any church in time of voidance,

¶ And alle bo bat vsurpyn of newe tyme be kepyng or be 24 amonicyoun of ony cherch in tyme of voydaunce, & ocupye be godys; & alle clerkys pat procure per-to. extra de eleccione, 'Generali,' libro viº.

and who induce

And alle be bat arn suspendyd or interdyzted, bat, be dreed, 28

c. 1. X. de schismaticis, 5. 8 [ii. 790].

² See above, p. 27, note 14. ³ Clem. 2. de poenis, 5. 8 [ii. 1188]. ⁴ c. 6. X. de iudaeis, 5. 6 [ii. 773].

⁵ Ibid. c. 12 [ii. 775]. 6 Ibid. c. 17 [ii. 777]. ⁷ c. 3. X. de raptoribus, 5. 17 [ii. 808].

⁸ Scil. Hostiensem which, per antonomasiam, was the name of Henry de Segusia, Bishop of Ostia and Velletri, author of diverse writings on Canonic Law. In 1244, he was the ambassador of Henry III to the Holy See. (Cf. Schulte, l. c. vol. ii. p. 123.)

⁹ c. 13. de electione in VIto. 1. 6 [ii. 953].

strengthe, or manace, compellyn hym bat 3af be sentence to the dispenser renoke be sentence, or to do assoyle | hem agens his wyll. bey cipline to revoke fallyn in-to a newe sentence of curse, and pat reuocacyoun or that he has 4 hat absolucyoun is nost worth. extra de hiis que vi causave [Fol. 14a.]

metus fiunt, 'Absolucionis'.'

And alle be bat don men of hely cherche, or procure to don and who take toll from church hem, paye, or suffre hem to paye, toll, pyckage, murage, or goods,

8 grondage, panage or gwydage, for swyche godys as are noat led to feyres & markettys be-cause of marchaundise. extra de censibus, 'Quamquam,' libro vi 2.

¶ And alle bat askyn swyche collectys & extorcyouns of and who seize 12 men of holy cherch; ¶ And alle pat be godys of holy kept in a consecrated place, cherch, or of men of holy cherch, leyd or put in holy place, arestyn, ocupyen, or comaundyn perto. extra de em, 'Clericis,' libro vj 3.

16 ¶ And alle be bat lettyn, or do lettyn, or procure to lettyn, and who hinder ony man bat is somounyd, or hath apelyd, to be court of Rome, pleading in the Court of Rome, bat he may nost defendyn hym bere, ne pursewyn his ryst. extra de penis, 'Multorum,' in clementinis 4.

20 ¶ And alle bat lettyn ony man in ony ober court of holy or in any other church-court, cherch, bat he may nost gon thyder, or he may nost pursewe his ryst in swyche causys as longyth lawfully to but court, & compellyn bat man vnryztfully for to plete in lay court;

24 ¶ And alle pat don him be compellyd, or procuryn per-to, or zevyn counseyl or fauour, wherby be man is lettyd of his ryzt, be-cause he may nost pursewe in holy cherch-lawe. extra de em, 'Quoniam intelligimus,' libro vj.5; & ex consiliis oxod

28 capitulo primo; & ex constitucionibus Stratford/

¶ And alle lordys & grete men of be temperalte bat forbydden and lords and magistrates who here tenauntys, & here sugettys, & here servauntys, bat bei forbid their subjects to trade schulde nozt sellyn to men of holy cherche swyche chaffare & with church people,

¹ Unicum de iis quae vi metusve causa fiunt, in VIto. 1. 20. [ii. 993].

² c. 4. de censibus, in VIto. 3. 20 [ii. 1058].

3 c. 3. de immunitate ecclesiarum in VIto. 3. 23 [ii. 1062]. (em in MS. = immunitate? cf. p. 27, note 12.)

⁴ Clementinæ 2. de poenis, 5. 8 [ii. 1188].

5 See note 3; ibid. chapter 4 [ii. 1063].

godys as are nedefull to hem, ne bat bey schuldyn byen ony chaffare of be men of holy cherch, ne bat bey schuldyn grynden here corn, ne brewyn here ale, ne bakyn here breed, ne don hem ober seruyse & helpe bat were nedefull to hem. extra de em, 4 'Eos qui,' libro vi 1.

and 'religious persons' departing from their house without leave,

¶ And relygyous personys professid bat brekyn out of here hows, wyth-oute leve of here prelate, & forsakyn here abyte. extra ne clerici vel monachi, 'Ut periculosi,' libro vjto 2.

and they who bury heretics,

¶ And alle bat beryen, or do beryin, ony heretykes wylfully, or hem bat beleuyn on hem, or here receptourys, defenderys, or fauourerys, in cristed beryellys. extra de hereticis, 'Quicunque,' libro vj 3. 12

and who let houses to usurers,

¶ And alle bo, saaf bysschopys & abouyn, bat letyn ony hows to hyre to ony alven bat is an opyn gouelere, or be ony tytle grauntyn hym, or suffryn hym, to dwelle berein, to vsyn his gouele. extra de vsuris, 'Vsurarum,' libro vj 4. 16

and lords who give permission to slav or harm the pronouncer of a sentence.

¶ And alle grete men & obere bat zyuen leue to slen or to taken, to harmyn or to hinderyn, or to agreuyn, in persone or body, or in here godys, hem bat zeuvn sentence of cursyng, of suspendyng, of 5 enterdystyng, agens kyng, lord, baroun, or 20 azens ony ober, or agreuyn hem bat were cause of ayuyng of bat sentens, or agreeyn hem bat kepyn bat sentence, or agreuyn hem bat denouncyn hem acursyd, but bey reuokyn bat lycence, and but bey restore, 3if owst haue bei take of bo 24 personys bat were cause of bat sentens; ¶ And alle bat arn so hardy to vsyn swyche leue, for to slen or for to hynderyn ony bat is cause of be sentens; and alle bat do swyche malyce wyth-outeleve. extra de sentencia excomm. 'Quicunque' libro vj6. 28

This day, for lesse taryng, I schal schewe you no more of bise artycles of cursyng, tyl an-oper day. | but hauyth bise in [Fol. 14b.] mynde, & knowyth hem, & beeth ware, & fleeth hem, ze bat ben

¹ c. 5. de imm. eccl. in VIto. 3. 23 [ii. 1064]. Cf. p. 29, note 3.

⁸ c. 2. ne clerici vel monachi, in VIto. 3. 24 [ii. 1065].

⁸ c. 2. de hæret. in VIto. 5. 2 [ii. 1069].

⁴ c. 1. de usuris, in VIto. 5. 5 [ii. 1081]. ⁵ MS, of of.

⁶ c. 11. de sen. exc. in VIto. 5, 11 [ii. 1102].

vngylty! beeth sory in herte, wyth perfyzt penaunce, zif ze be Remember these articles gylty, for dreed of dampnacyoun in your ende! and beware!

[The Fiend who entered into a Man.]

T Cesarius, be clerk, tellyth bat a man seyde to a feend bat A man possessed 5 was entryd in-to an-oper man: 'bou deuyl, bat art in bat man, what wo & trauayle woldyst bou suffre for to com agen to heuen, 3if bou mystyst, whiche blysse bou hast lost?' De feend 8 seyde: '3if it were in my powere & in my fre wyft to chese, chose to go to

I hadde levere, wyth o soule of me dysseyvyd, gon to helle to heaven, wyth-outyn ende, ban for to turne azen to heuen, bere I was!' Men bat herdyn be feend bus spekyn, haddyn wonder why be

12 feend seyde so. be feend seyde to hem: 'wonderytz nort of because he was my woordys, for my malyce is so myche, & I am so obstynate, that which bat I may nost have wyll to wyllen wel.'

not able to will

Ryat so, I drede, it faryth be summe men bat arn in be grete so fares it with 16 curs. bei lyve so longe ber-in, & drede it nost, & fallyn so ofte obstinately in bere-in, and amendyn hem nost, but bey be so obstynat in here tion, synne, & so rebell to goddys lawe & to holy cherch, bat, aif bey mysten chesyn, bey hadde leuere fulfyllen here malyce, to be 20 yengyd, & to don an horryble trespace to god & to holy cherch

excommunica-

- & azens here neyghbourys, wherthrugh bei schulde gon to helle, ban for to leue bat malyce, bat vengaunce, & bat wrong, & here fals ysage, for to gon to heuene.
- Swyche are be memberys of be feend, for bei be so euylt wylled they are limbs & so obstynat in malyce, bat bey wyl nozt ben amendyd, tyl bei, wyth be feend, ben in helle. Perfore, zif ze be gylty in be artycles of be gret curse, be nost obstynat ber-in, to be be memberys of

28 be feend in helle, but zerne, wyth perfyzt penaunce, comyth out Therefore do penitence! of bat curs to grace, & beth memberys of god & beth sauyd!

[The Pope Silvinus and the Devil.]

TExaumple. Siluinus, be pope, dede homage to be deuyl to Pope Silvinus 65 did homage to 32 come to hy3 astate. ffirst he was a munke, whan he spak wyth the Devil who in return be feend, & dede hym homage. Panne, be feend dede helpe hym promised the

pope that he should live until he said mass in Jerusalem. So Silvanus thought he would live for a long time. ing, he happened to sing mass in a Roman church called 'Jeru-

When he knew it, he had his

limbs cut off,

and his body laid in a cart drawn by wild

beasts.

vp, to be an erchebysschop, & afterward to be pope. banne he askyd be feend how longe he schulde lyve? De feend seyde, tyl he dyde synge a messe in ierusalem. be pope was glad, for he thoust neuere to synge pere messe. Perfore he hopyd to 4 The Lent follow-lyve longe. In lentyn afterward, he seyde a messe in Rome, in a cherche bat was clepyd ierusalem. Whanne he had sungyn, he herde a gret dyn of feendys. He askyd what hyat bat cherch? De folk tolde hym bat it hygt ierusalem. banne wyst 8 he wel be be feendys woordys bat his deth was nyz, & bat be feendys com for hym. 3it he felle in no wanhope, but trustyd on goddys mercy, & wepte, & cryed god mercy, & schrof hym opynly to all be peple. And after bat he dede smyten of fro 12 his body alle hys membrys, oon after an-oper, wherwyth he had worschepyd be feend. Danne he bad bat be stok of his [body] schulde be leyde in a carte, & putt bere-in wylde beestys, and, whyder bei leddyn bat carte & abyden stylle, bere he schulde be 16 beryid. be beestys ronnyn wyth be carte to be cherch bat is clepyd seynt Johun be lateran, & bere bey dede abyde, and bere is his body beryid. And in signe bat he hath mercy of god for his penaunce, sit, fro bat tyme hyderward/ agen be tyme bat ony 20 pope schal dye, his bonys in be graue make dyn, and swetyn out oyle in signe of mercy.

The team stopped at St. John Lateran where he was buried.

[Fol. 15 a.]

As he dysseyuyd be feend wyth penaunce, & was sauyd, ryst Deceive the Devil as he did! so, wyth penauns, forsakyth zoure cursed synnes, & dysseyuyth 24 be feend, as be feend dysseyuyd zou, & ze schul haue mercy, as be pope hadde, & be sauvd to blysse! Ad quod &c.

Capitulum Quintum.

Sentencie.

28

More articles of the great curse.

THE oper day, I schewyd zou summe artycles of be grete curs, & pis day I schal schewe you mo artycles per-of. heryth hem, & beth ware pat ze falle nozt ber-in, zif ze ben vngylty! And 3if 3e be gylty, 3erne amende 3ou, wyth perfyst 32 penaunce!

¶ Whanne ony man, in nede or in poynt of deth, is assoyled The absolution of be sentens of be gret curs of a symple preest, and be peryle or death is unavailable, unless connede cesyth, 3if he go nost panne as sone as he may, godely to firmed after the recovery.

at the point of

4 take his penaunce of hym bat hath auctoryte to assoyle hym of pat curse be pe lawe, panne he falleth in-to pat same sentence, as he was before. extrav. de sentencia excomm. 'Eos qui,' libro vj.1

¶ And whanne a man is assoyled of be court of Rome, or of The absolution 8 a legat, of be gret curse, and hym be enjoynyd for to go to his Romeis unavailbysschop, or to an-oper ordynarie, for to reseyue his penaunce, & ance is accepted from the bishop, to makyn aseth to hem pat he dede wrong; 3if he do no3t so and all wrong restored. as sone as he may resonably, he fallyth agen in-to be same 12 sentens. extravag. de sentencia excommunic. 'Eos qui,' libro vj. 1

able unless pen-

¶ And alle be arn acursed bat in hely placys beryin, or do Accursed are beryin, dede bodyis of hem pat arn opynly acursed be name, or an excommuniof opyn gouelerys; or, in tyme of enterdyst, ony dede bodyis in consecrated 16 beryin, or do beryin, in saynctuarye, but as be lawe zeuyth leue.

cate or a usurer

extravagantes de sentencia excommunicacionis, 'Eos qui,' libro vi.1

¶ And alle bat makyn ony contracte wyth nunnys, & alle and 'religious' nunnys þat are weddyd, & alle relygious & clerkys wyth-inne marry, and they 20 holy ordrys bat makyn swyche contractys, or are weddyd. them, extravagantes de consanguinitate & affinitate, 'Eos qui,' libro vj.2

And alle grete men of cytees & of townys bat makyn statutys, and magistrates or wryten, or endyzten, wherby ony man is compellyd to payen body to pay 24 gouele, & nozt askyn it azen, whan it is payed; And alle bat demyn be swyche statutys; and alle bat han powere, & wytt nozt don hem awey. extravagantes de vsuris, 'Ex graui,' in clementinis 8.

And alle relygious personys bat in preching, or in ony oper and 'religious' place, seyn ony woordys to make be peple of euyll wyll to payin incite people here tythes. extravagantes de penis, 'Cupientes,' in clemen- ing of tithes, tinis 4.

¶ And alle relygyous men bat styren nost hem bat are and 'religious' persons who tail

c. 22. de sen. exc. in VIto. 5. 11 [Corp. Juris Canon. ii. 1105].

² Clem. c. un. de consanguinitate et affinitate, 4. un. [ii. 1177]. Not in ³ Clem. c. un. de usuris, 5. 5 [ii. 1184]. libro VIto.

⁴ Clem. c. 3. de poenis, 5. 8 [ii. 1189].

to stir those who are shrived

schryvyn of hem to payin here tythes, zif bey prechyn aftyrward, to pay the tithe, tyl bey have styred here conscyens to amendment. extravagantes de penis, 'Cupientes,' in clementinis.

and those who compel a priest interdicted place.

¶ And alle bo bat compellyn a preest to seye dyuyid seruyse 4 to officiate in an in place enterdyst, or be ryngyng of bellys or in oper manere, in tyme of enterdyst, clepe be peple to dyuyn seruyse, or forbydde hem bat are enterdyst or opynly acursed, hat bey go nost out of be cherch, whil dyvyn seruyse is in doinge, bow; bei be warnyd 8 & bodyn gon out. alle bise hat wyl nozt gon out of he cherch, whan bei be bydden, bei fallyn in-to a newe sentens. neyther bei, ne obere personys bat compellyn hem to abyde, or clepyn hem to dyuyn seruyse, mowe nort ben assoyled, but be be 12 court of Rome. extrav. de senten. excomm. 'Grauis,' in clemen.1

and interdicted persons who refuse to leave the church during service,

and 'religious' nien who [Fol. 15 b.] minister the sacraments to excommunicates, except in lawful cases.

¶ And alle relygious men bat to lerved or to layfolk, wyth-oute leue of | be curatys, mynystren ony of bise in sacramentys, bat is, be sacrament of be awtere/ be last anountyng or matrimonye/ 16 or assoyle ony man or womman hat is cursed be lawe or be constitucyoun, but in swyche casys as he lawe zeuyth loue! pat is, in nede, in peryl of deth/ or but bei don it be prinylege. & 3if bey assoylen ony man 'a pena & a culpa' be ony priuylege. 20 Extravagantes de penis, 'Cupientes,' in clementinis.

'Religious' men are charged, on peril of their souls, not to take any tithes that belong to curates.

¶ Relygyous men are charged & bonden on pervl of here soulvs, in peryll of dampnacyoun, in peyne of cursyng, & as bey wyll answere at be dredfull day of doom, bat bey procure to hem- 24 self or to here couent no tythes, no offrynges, ne opere dewtees, hat longyth to curatys, ne opere profyztes hat be lawe longyth nost to hem, ne none opere godys, ne dettys, ne opere thinges, pat longyn to holy cherch, or to ony oper place, or to ony oper 28 persone, to be restoryd. Extrav. de penis, 'Cupientes,' in clemen.

Accursed are those who insult or rob a priest,

¶ And alle po arn acursed pat in vyolens dyffoule malycyously, dyspoylen, or robbyn, ony man of holy cherche, or falsly conspyrin, confederyn, comettyn, ymagyn, or castyn, ony fals cause, 32 dyspyzt or slaundre, harm or wyckydnes, azens ony man of holy cherch, for hate or 2 vengaunce, for wynnyng or loue, of ony fleschly freend; ¶ And alle þat leyn hand in violens on fadyr ¹ Clem. 2. de sen. exc. 5, 10 [ii. 1191]. 2 hate or added in margin.

and who lay hands on their parents,

or modyr, on godfadyr or godmodyr; And alle þo þat, after þe and who cause chyld hath lyif in þe moderys wombe, malycyously dystroyen hem wyth drynkes, or oþer craftys; ¶ And alle þo þat lettyn

4 here owyn chyldryn fro here ryztful herytage, & puttyn obere and who disinher mennys chylderyn to ben here eyrys falsly, or in lettyng obere children or the children of mennys chylderyn fro here herytage wrongfully, in puttyng others.

here chylderyn to ben obere mennys eyrys vnryghtfully. Ex
8 constitucionibus Stratford/ & ex consiliis oxom 2 possunt hec

8 constitucionibus Stratford/ 2 & ex consiliis oxon 2 possunt hec colligi.

Manye mo artycles of pe gret curs I fynde, pat nedyn nozt to The remaining articles are less important.

[The Accursed Smith.]

12

4

¶ A clerk, Jacobus de Vitriaco, seyth³: In þe dyocyse of Anaccursed smith lyncolne, a smyth was a-cursyd, & helde no charge þer-of, but scorn & iape. As he sate at mete, a swyn com in beforn him.

16 be smyth, in scorn, kyste of his breed to be hog, & seyde to his threw a piece of felawys: 'Now taketh hede! 3if be curs of holy cherch be as perylous as men [seyn] & prechyn, bis hog schal nost etyn of my breed, bat am acursyd. be hog smellyd to be breed, & fled The hog did not take it,

a-wey pere-fro. pe smyth took agen pe breed, & dyde an-oper man castyn pat same breed to pe swyn; pe hog forsoke it. pe whereas it eat of another man's smyth bad an-oper man castyn of his breed to pe hog, & pe bread greedily swyn eet it gredyly.

Syth an vnclene beeste, & an vnresonable, wolde nost ete of pe breed of a cursed man/ it semyth per-by, panne, pat almysty god, pat is resonable, & seyntys in heuen/ & holy cherch in erthe, wyll nost pleantly receyvin prayerys ne gode werkys

28 of man, whil he is acursed/ perfore beth ware! 3e pat are Therefore beveryly pat 3e falle no3t in pise artycles of pe grete curs; And curse!

3if ony of 3ow fele 3ow gylty in ony artycle per-of, amende 3ow in perfy3t penaunce! And ellys 3e pat heryn hem schewyd
32 to 3ou, & knowyng hem, & wyll no3t levyn hem, beth ware of vengaunce of 3oure god, in 3oure body & in 3oure soule; for

And if you are guilty, amend !

[Fol. 16 a.]

schame & dampnacyoun folwyth in zoure ende! And 3if 3e be gylty in hem, & 3e be sory in herte, & levyn hem, & in trewe schryfte [take] penaunce of him bat hath powere to asoyle 30w, & trewly makyn amendys, | be be counseyl of 3our confessour, 4 3e schal be blyssed of god, bere 3e were before cursyd, and 3e schul be full of grace, bere ze were before full of synne! 'Vbi habundauit delictum, superhabundauit & gracia.' secundum 8 apostolum 1.

[The Monk who escaped from his Convent.]

A sinful monk fled from his convent

in time, returned to his order,

Dis I schewe 30u sooth be exaumple 2. Cesarius tellyth bat 6 a munk brak out of his hows, & forsoke his habyte, & 3af him But he repented to alle lustys, & synnes, & cursede dedys. At be laste, he 12 repented hym, & took agen his ordre & his habyte, wyth sorwe & schryfte, wepyng, fastyng, & prayerys. he plesyd god, & forsook synne in-to his ende, & eueremore specyally worschepyd oure lady. In his deying, for his penaunce, he hadde bis grace. 16 he seyde to be Abbot & to hise bretheryn: 'My worschipfull faderys, I clepe you to wytnes a-for my god, bat I, synfull wrecche, lefte my synne, er my synne lefte me, and 3if god 3yve me lengere lyif, I am redy, for his loue, to suffre alle turment ys 20 & peynys. for I hadde leuere ben in peyne wyth-outyn ende, & haue loue of my god, pan ben in heuen-blysse for euere, & haue goddys hate. ffor I drede euere, & sorwe more bat I haue forwretthyd my god, ban I drede or sorwe to gon to helle.' In 24 bise blyssefult woordys he dyed. & in his syst of his brethryn, aungelys, wyth melodye, boryn his soule to heueid.

and, after his death, was brought to heaven by angels. God rejoices in a repenting sinner,

but the obstinate one makes the Devil's joy.

Lo! 3yf bou be cursyd in be sentens afore-seyd, in perfy3t penaunce amende pe as he dede, & ioyze schal be to god & to 28 alle aungellys of bin amendment, as be gospel tellyth. And zif bou wylt nozt drede artycles of be grete sentens, but holdyst be stylle berin, ioye schal be to alle feendys in helle of bi dampnacyoun, &c. 32

¹ Rom. v. 20.

² MS. in margin: 'narracio de monacho peccatore et saluato.'

Capitulum sextum. De modo decimandi.

ERE-beforn I have schewyd 30u be artycles of be sentence of be grete curs, and fals tythyng is an artycle bere-of. Wherfore I schaft telle 30u how 3e schul tythe truly, for to kepe 30u sykerly out of be artycle of cursyng. 3e owyn to Tithes have to be paid of all tythen of all manere of godys trewly gett; for be tenthe part honest earning. 8 bere-of is dewe to god. Extravagantes de decimis, 'Tua nobis',' & secundum hostiensem'.

3e owyn to tythen of alle thynges profyztable hat are of all goods that return renewyd be he zere, & als oftyn as hey are renewyd. ex yearly profit, 12 constitucionibus Ricardi Wynchilse, 'Sancta mater'.'

¶ ffirst be tythe muste be payed of londys & possessiouns; bat viz. of lands, is, of swych profyztes as comyth ber-of, as of corn, hey, wode, fruytes of treen, herbage of gardynes, & of wyn, of sedys, of 16 gardynes. De tythe awate to be payed of be profyzt & of be ferme of mylles. Also of pasture, comoun & seuerall. be tythe mills, pastures, owate to be payed vp-on be noumbre of beestys, or vp-on be noumbre of dayes, as it is most profyzt to be cherch. ¶ De whether milch or dry;

20 tythe of be pasture to be drye beestys owate to be payid as wel as to be melche beestys; for bei spende leyse as wel as bei melchebeestys. 3if bou paye tythe for leyse to be mylche-beestys, & nozt of bei drye beestys, bou payist nozt trewly be tythe. Hec collicated guntur: extrav. de decim. 'Ad apostolicam', & capit. 'Pastoralis', & ex constitucionibus Bonifacii, capit. 'Quoniam propter'.'

Tythe owyth to be payed of all manere wode, of leynys of of wood, fish, fowl,

Tythe owyth to be payed of all manere wode, of leynys of of wood, fish, fowl, oystrys, of leynys of fysch/ of pondys/ of dowfys/ of dowfe-ponds, gardens, flax, hemp, 28 howsys/ of werys, of zerdys/ of flex/ of hemp/ of turbarye/ of fuel; fewalt/ what-so-euere it be, broom or heeth, fyrsyn or turves, or

¹ c. 26. X. de decimis, 3. 30 [Corp. Juris Canon. ii. 564].

² Cf. p. 28, note 8.

³ Robert (not Richard) Winchelsey, Archbishop of Canterbury from 1293 till 1313. For the Constitutions referred to, see Wilkins, ii. p. 278.

⁴ c. 20. X. de decimis, 3. 30 [ii. 562]. ⁵ Ibid. c. 28 [ii. 565].

⁶ This seems to refer to Communes (scil. extravag.) c. unic. de decimis, 3. 7. [ii. 1273], though the chapter does not begin as quoted in the text.

[Fol. 16 b.]

ony swych oper fewalt. ex constitucione | Ricardi Wynchilse, que incipit: 'Sancta mater.'

of all kind of fruit;

pe tythe of all manere of frute of profyzt pat comyth out of pe erth, & out of treen, awate to be payed, as of applys, perys, 4 crabbys, barbarynes, plummys, cheryes, nutys, coynys. de consecracione, distinccio v., 'Quadragesima'; & ij. q. vij. 'Quicunque recognoverit'; & cap. 'Omnes decime'; extravag. de decim. 'Commissum'; & cap. 'Nuncios'.'

without deducting the farming expenses.

Alle pise thynges forsayde owyn to be tythed & payed wythoute rekenyng of ony cost pere-aboute, eyther of pe seed or of pe tylying, or of onye expensys abowte pe gaderynge, & wythowte reknyng of ferme, or rente, or kynges taske. Extravag. de 12 decim. 'Tua nobis'; & cap. 'Cum non sit'.' 'An debeant portare ad ecclesiam an non, seruanda est loci consuetudo.' ar (?) extravag. de sepulturis, 'Certificari'.'

Example from husbandry.

3if bou hyre an acre of lond for ij. s, and be tylying ber-of 16 stondyth be on ij. s, be seed stondyth be on ij. s, be rente stante be on vj. d, be gaderyng & be repyng standyth be on xij. d, bou schalt paye be tythe schef of bat growyth ber-on, or be tythe part 3if it be pesyn, or hey, bow3 all bat growyth ber-on be no3t worth 20 vj. d. And bou schalt rekene no cost ne expunse. Ry3t so, schalt bou do in tythyng of wyn, of frute of treen, of sedys, of herbys, of curtylage, of hey, of ferme of mylles, of pasture, of wode, of leynys, of pontys, of dowfe-howsys, of wareynys, of flex, of hemp, 24 of turbarye & fewall, of frute of treen; of alle bise bou owyst to paye be tythe, & rekne no cost ne expens bere-abowte. Ex constitucionibus apud Mertoun per omnes episcopos anglie?

The tithe to be paid as soon as the produce is taken. ¶i And þe tythe of alle þise owyth to be payed as sone as þe 28 profy3t & þe frute is takyn. Extravagantes de decimis, 'Tua nobis'; & capit. 'Cum non sit'.'

The title of lambs and of wool,

be tythe owyth to be payed of lambryn & of wolle, be tenthe

¹ c. 16. Dist. v. de cons. [i. 1416.] ² c. 4. C. 16. qu. 7 [i. 801].

³ Ibid. c. 5.
⁴ c. 4. X. de decimis, 3. 30 [ii. 557].
⁵ Ibid. c. 6 [ii. 558]. MS. 'Nuncies.'
⁶ See above, p. 37, note 1.

⁷ Ibid. c. 33 [ii. 568]. ⁸ c. 9. X. de sepult. 3. 28 [ii. 551].

⁹ These are the same Constitutions which on p. 37, and elsewhere, are quoted as Winchelsey's (Wilkins, ii. p. 278).

flees & be tenthe lambe. and sif bere be but vj. lambryn, or vj. flees, or lesse, for yohe owyth to be payed to tythe an ob(olus). And zif pere be but vij. lambys, or vij. flees, or aboue, banne 4 owyth j. flees or j. lambe to be payed to tythe. and as manye ob(oli) owyn to be payed as be noumbre fayleth fro ten, exclusive, to be ownere bat tythed.

¶ Of chese be tythe owate to be payed as longe as ony chese of cheese and 8 is made, wynter & somyr, & pat owyth to be by be tenthe day bat hool be mylke of be tenthe day be put to be tythe chese. ¶ Of mylke owyth be tythe to be payed wynter & somyr, whanne no chese is made.

Of fysschyng of freschwatyr & of salt watyr be tythe owate of fishing and to be payed, & of wex, & of hony. Ex constitucionibus Bonifacii. 'Quoniam propter 1.'

Of calvys be tythe of be valew awate to be payid benethe of calves 16 be noumbre of ten, & zif it come to be noumbre of ten, be tenthe calf owyth to be payed to tythe. Ex constitucionibus bonifacii, ' Quoniam propter diversas 1.'

The tythes owyth to be payed of folys of hors, but is, of hors- and colts, 20 coltys. Ex constitucione quadam provinciali, que sic incipit: 'In ecclesiarum rectores.'

The tythe owate to be payed of swannys, of gees, of dokys, of fowl and of chykenys, of huntyng, of fowlyng, comoun or obere. Ex 24 constitucionibus Ricardi Wynchylse, capit. 'Sancta mater.2'

¶ Of alle bise forsayde, of lamberyn, chese, mylk, fysschyng, The tithe of all the produce to fowlyng, wex, hony, calvys, coltys, swannys, chykenys, gees, be paid without deducting any dokys, hawkyng, & huntyng, be tythes owyth to be payed, expenses.

28 wyth-oute reknyng of ony cost, or of ony expensys. Ex [Fol. 17a.] constitucionibus apud Mertoun per omnes episcopos anglie 3.

¶ Alle bat of bise thynges forseyde takyn vp for ony cost, for expensys, or for here trauayle, tyl be tythe be ferst hooly leyd 32 out, he doth wrong to holy cherche as bus/bou makyst chese, bou takyst vp for bi salt, or for bi labour, er bou tythe, bou doost wrong/ sif bou selle, syue, or spende, or do awey, ony chese

² See p. 37, note 3. ¹ See p. 37, note 6. 3 See p. 38, note 9.

40 The Division of Farming Tithes. Tithing of Merchants and Craftsmen. [CH. VI.

tyl be tythe is ferst assigned, bou art vntrewe in bi tything. gif bou take vp for scheryng of bi wolle, er bou tythe, bou dost

wrong, for you dost azens be fredam of holy cherche, bat frely, wuth-oute thraldam of suche expenses, schulde haue his tythe. 4 And bou apeyryst & lessyst bat tythe in takyng vp bi cost, here bou makyst be cherche thraft. De decimis predialibus, id est,

Quotations from Constituon farming tithes

and 'mixed tithes.'

Those tithes have to be paid to the curate of the parish where the cattle had been fed,

and if the cattle had been kept in one parish and fed in another, or if they had been fed in two different parishes, the tithes have to be divided between them.

Tithes to be paid by merchants and craftsmen after the deduction of the expenses of trade.

tions and Canons de omnibus fructibus de terra crescentibus, vt de frugibus, arboribus, fructibus arborum, vino, seminibus, herbis gardi- 8 norum, de feno, pascuis, firmis molendinis, columbariis, decime soluantur illi ecclesie, in cuius parochia crescunt. Ex constitucionibus Stratford, capit. 'Quanquam exsoluentibus'.' \ De decimis mixtis, id est, de agnis, lana, caseo, lacte, piscacione, vena-12 cione, melle, cera, vitulis, equis, cignis, soluantur decime, vbi consuetudo vult loci illius; & de pullis, aucis, vbi consuetudo non apparet. tunc si animalia continue pascantur in prediis proprie parochie eius, qui est dominus et curam eorum gerit, illi ecclesie 16 soluentur decime. Si pascantur in prediis aliene parochie, et habent ouile in propria parochia, vel in alia secundum Raymundum², de lacte, fetu, et lana, detur decima illi ecclesie, vbi pascue (sic!) sunt. Ar extra e (?) 'Commissum'; sed secun- 20 dum Alanum 4, si continue iaceant in vna parochia, & continue pascuntur in alia, decime dividende sunt. Et idem dicendum est, si per medietatem anni pascantur in vna parochia. & per medietatem anni pascantur in alia, & secundum bonifacii ex- 24 travag. e 5; sed consuetudo in talibus seruanda est. de omnibus venditis medio tempore anni de vna parochia in alteram Domini denda (sic!) est decima.

¶ Marchauntys, & obere, bat in beying & sellyng wynnen, 28 owyn of bat wynnyng to paye be tythe, saaf ferst bei may take vp here resonable costys. Also alle men of craft, as wrystes, smythes, weuerys, brewsterys, baxterys, thaccherys, cordewanerys, taylourys, sowsterys, tylerys, masouns, plomerys, tannerys, peyn- 32

¹ Wilkins, ii. p. 704. ² See p. 18, note 5.

³ c. 4. X. de decimis, 3. 30 [ii. 557].

Alanus is the author of an 'apparatus' to the 'compilatio prima.' (Cf. Schulte, l. c. vol. i. p. 188.)

⁵ Probably to mean the same quotation as p. 37, note 6.

ch. vi.] Tithing of Workmen & Servants. Four Chastisements for False Tithing. 41

tourys, & alle obere men of craft, as fullerys, mercerys, grocerys, vynterys, pedderys, owyn to payin be tythe of here getyng be here craft, whanne here resonable expensis be takyn vp.

4 ¶ Also be comoun labourerys & alle servauntys owyn to The tithing of payin be tythe of here hyre, after bat bei haue takyn vp here servants. resonable expense. extravagantes de decimis, 'Pastoralis',' in glossa per Innocencium; ex constitucionibus bonifacii, capit.

8 'propter diuersas 2'; extravagantes de pigneribus, 'Ex litteris 3'; & secundum hostiensem 4.

Dou owyst to paye bi tythe of thynges bat arn zouyn be be The tithe of donations and fre zifte, or be byqwething of ony of bi freendys. Hugo notauit, bequests. 12 xvj. questio ij. 'Decime 5': 'que donatoribus & legatoribus tenen-

tur decimam dare de re donata vel legata, licet decimata fuerit a legatore vel donatore.'

3if a styward fynde in be old court-rollys & rentallys, & in be As the due pay 16 newe bothe, but bou art behynde of bi rente to bi lord for bi still obligatory, tenement, and bou seyst bat bou wylt nost payin it, because has been an evil bou vsedyst nost to paye before bat tyme; schal bin eugl vsage behindhand excuse be, & proue fals bat is wretin in be court-rollys & rent-

ment of rents is although there custom of being

20 allys? | 6 I trowe, nay. bou schalt paye it, or be put out of bi [Fol. 17b.] tenement. Ryzt so, ihesu, be styward of be fadyr of heuen, so the unpaid whanne he sytteth in pe last court of pe doom, 3if he fynde pe be remitted at the last judgein be old lawe, & newe, but bou art behynde of bi tythe, schal ment.

tithes will not

24 bin euyl vsage excuse be for to dystroye goddys lawe? Nay, bi pletyng & bin vsage schal nozt avayle be bere, but bou schalt be put out of bi tenement of heuen to feendys in helle, seyth seynt Austyn. Dicit Innocencius: 'in eo quod non soluantur 28 decime, & minus plene, nulla consuetudo valet.' xvj. questio vij. 'Quicunque 7.'

¶ ffoure vengaunces 8 comyn to man here in erthe for fals The four chastythyng: fferst he hath goddys curs for brekyng of his lawe. false tithing

tisements for are: 1. God's curse.

² See p. 37, note 6.

1 c. 28. X. de decimis, 3. 30 [ii. 565]. 4 Cf. p. 28, note 8. 3 c. 5. X. de pign. 3. 21 [ii. 527].

⁵ ? c. 66. C. 16. qu. 1 [i. 784].

6 MS. in upper margin: 'De Exhortatione Decimandi.'

7 c. 4. C. 16. qu. 7 [i. 801].

* MS. in margin: 'vindicte pro falsa' decimacione, 1, 2, 3, 4.

'Maledicti sunt a deo, qui decimas non soluunt,' xvj. questio j. 'Reuertimini 1.'

2. poverty and pain of Hell,

The secunde vengaunce is bis: A fals tythere schal come to pouert, er he dye, & turne to be tenthe part bat fell owt of 4 heuen, bat is, to be feendys in endles peyne. xvj. questio j. 'Maiores ?.' Augustinus: 'Redde decimas, alioquin deduceris ad decimam partem angelorum, scilicet que cecidit in infernum.'

a. vermin, birds and beasts of prey,

I be iij. vengaunce is bis, bat god schal suffre flyes, foulys, & S bestys, to wastyn & to dystryin here godys; & reyn schal fayle, whanne sesonable tyme were for to revne. xvj. q. j. 'Maiores 2.'

4 taxes and extortions of lords.

¶ pe iiij. vengauns is bis: god suffryth hem to be pyled of lordys wyth taxis, tallyagys, & extorcyouns, & for to haue 12 obere lossys. 'Quod non capit christus, tollit fiscus.' xvj. questio j. 'Maiores 2.'

False tithing is the principal cause of calamities of all kind.

¶ God sumtyme takyth fro false tytherys ix. partys of encres, and zeuyth hem scarsely be tenthe part of profyzt for here vn- 16 kyndenes to hym, & for here falssnes. ffor be most cause why dyssese & myscheef fallyn on man, womman, & beste, & on obere godys, frutys, & profyztes on erthe, is for fals tythyng, as sevnt Austyn seyth. & porro in canone, xvj. questio j. 'Maiores 2.'

The four rewards for honest tithing: 1. plenty of health.

Trewe tytherys schul haue iiij. rewardys s of god: ¶ Pe firste is plente of frute on lond & watyr. De secunde is helthe of profit, 2. bodily body. Augustinus: 'Si decimas dederis, non solum habundanciam fructuum, sed eciam sanitatem corporis consequeris 4.'

4. forgiveness of all sins, 4. the kingdom of heaven.

¶ pe iij. reward is forzyvenesse of alle bi synnes. ¶ pe iiij. is be kyngdam of heued. Augustinus: 'Qui premium comparare. aut indulgenciam peccatorum desiderat promereri, reddat decimam.' & porro in canone, xvj. q. j. 'decime '.'

Therefore, renounce your evil habit. amend, and pay your tithes honestly!

I Derfore, zif ze wyl fle fro be iiij. wrettys of god, & haue bise iiij. rewardys of grace & of ioye, leuyth your vsage of wrongfull tythyng, & makyth amendys in perfyzt penaunce, & tytheth trewly, as goddys lawe tellyth 30u, and panne schul 3e haue 32 plente of good, helthe of youre body, forzyfnes of zoure synne,

¹ c. 65. C. 16. qu. 1 [i. 783]. ² c. 8. C. 16. qu. 7 [i. p. 802].

³ MS. in margin: 'de vera decimacione, 1, 1, 3, 4.' 4 c. 66. C. 16. qu. i. [i. 784].

& be blysse of heuen. 'Beati qui audiunt verbum dei et custodiunt illud.' Blyssed are bey bat heryn bis woord of god, & kepyn it in here werkyng, for bey schal be blyssed in endles 4 ioye! Ad quod &c.

Capitulum vijm.

De Exhortacione Decimandi.

TERE-before I told you how ze schulde tythen. now I schal telle 30u an exaumple, to make 30u to drede Example to exber-by fals tythyng, & for to be styred to tythe trewly, as goddys tithing. lawe techyth 30w, and no3t as euyl vsage techyth 30u. Judas scarioth 1 stale be tythe bat was be tenthe part of monye bat 12 com to be comoun purs of crist & of his apostlys. And whanne Judas grumbled, marie mawdelen pouryd be swete oynement out of here box on dalen poured crist, iudas grucchyd, & seyde: 'Why is bis oynement bus ointment on Christ, main wastyd? it my3t a be sold for iij. hundred pens, & haue be taining that its value of three 16 30uyn to pore folk.' Joh. xij. Judas seyde nozt bis for loue & hundred pence deuocyoun | bat he hadde to poore folk, but he was purs-lieved the poor. mayster, & bare be comoun purs of crist, & receyvyd in-to be But in fact, he purs all be monye but was brougt to crist, for to be dysposyd he was the 20 in comoun to be nedefull, and alway he stale be tythe part of common purse, be monye bat he receyvid in-to be purse, and ber-fore he wolde the tenth part out of it. bat bo iij. hundreth penyworth of oynement hadde be sold, & be 30uyn in to his purs for pore folk, bat he myzte a stolyn be tythe 24 part, as he dede of all oper monye delyuered to hym. And ber-fore he was wroth & grucchyd bat bat oynement, worth iii. hundred pens, was so poured out on crist, & nozt sold, pat he myst a stolyn be tythe ber-of. Per-fore he seyde: 'why is 28 bis oynement bus wastyd? & it myste a ben solde for iij. hundreth pens, & a be zouyn to poore folk.' Judas was wo, bat he had nost bat vauntage of bo xxx. pens bat was be tythe of be iij. hundreth pens, be-cause be ownement was nozt solde.

when Mary Magall her precious might have re-[Fol. 18 a.] said so, because keeper of the and would steal

¹ MS. in margin: 'Judas Scarioth.'

Therefore, to recover his loss, he sold Christ for 30 pence, which was the tenth part of the ointment. and he had a curse of God

ber-fore he thouste to rekouere bo xxx. pens, & he wente & solde crist for xxx. pens. bere he gette azen bo xxx. pens bat he forbare in be oynement. And for bo xxx. pens he hadde xxx. sythes goddys curs, as it is veryfyed in be psalme 'Deus 4 laudem 1,' be which psalme may be applyed to Judas; for every for every penny. peny he hadde a sundry curs of god. ¶ Ry3t so, whann a fals tythere heryth or seeth bat an-ober man louyth & worschepyth god, with be evnement of charyte hym anovntyng, but is for to 8 seve, trewly paying to god his tythes, for seynt gregorie seyth: 'Probacio vere dileccionis est exhibicio operis.' Preef of trewe loue to god is to schewyn it out to him in dede, bat is, to zeuyn to god trewly his part, bat is, bi tythe, for bat is a signe bat 12 bou louyst hym, & bis loue is an hoot & a sweet ownement to god: 'Vnguentum est nardi pistici preciosi.' glossa: 'Nardus est herba calida & redolens.'

So the false tither grumbles at the honest one. alleging that the tithes would better be given to the poor.

But, in fact, he hates the Church, and wants to conceal his own false tithing.

And if he is compelled to pay his tithe, for fear of shame he goes and steals it again,

Whann be eavit tythere seeth or heryth 2 bat bou trewely 16 tythest to god, it greuyth him sore bat god & his mynistres schulde be worschepyd & releuyd, & he seyth: 'it were more almes to ayue bo tythes to pore folk ban to god or to preestys, for bei haue ynow & to fele.' he seyth nozt bis for deuocyoun 20 bat he hath to pore 3 folk, but he seyth it for malyce bat he hath to holy cherche & to curatys, & for he louyth nost god trewly, & for he schulde be knowyn fals in his tythyng be be trewe tythyng of bat ober man. and so, for dreed of schame & 24 sclaundere, he muste tythen as be obere man doth, & so his profy3t schulde be be lesse. Whanne he seeth bat he muste tythen as be good tythere doth, & so to lessyn his profyzt, or ellys be schamyd, he goth as Judas, & stelyth pryuely his tythe, 28 bat may nost be perceyved, and, wyth eugl counseyl, styreth obere men to tythen evele as he doth, hat he may have be more counfort & be more strengthe in felaschip, & be lesse schame to tythen euyll. and so he & his cumpanye, thrugh his euyll 32 sterynge, sleen crist, as iudas dede wyth his ost. ffor scripture

¹ Ps. cviii.

² The construction is resumed after having been dropped at line 8.

i pore corrected in margin for fore in the text.

& doctourys seyn: Who-so do agen be synne which was cause and so slays Christ, as Judas of cristes deth, in-as-myche as is in hym, he doth agen crist to did. be deth. stelyng of be tythe bat longyth to cristes purs was

- 4 cause bat iudas betrayid crist to be deth, for be ownement was nost sold, bat he myste nost stele be tythe ber-of. Ryst so, be fals tythere rehersyth agen in his fals tythyng be synne bat crist was do fore to deth, bat is for to seyn, | he stelyth his [Fol. 18 b.]
- 8 tythe fro god. here, in-as-mych as is in hym, he sleeth agen crist. per-fore crist seyth be his prophete Malachias iiij1: 'Vos affligitis me in decimis & primiciis.' 'Vos maledicti estis & vos me fraudatis & configitis.' 3e turmente me in 30ure false tythes,
- 12 per-fore in nede, & in pouert, & in wastyng of zoure godys, ze are acursyd, for ze defraude me, & fycchen me, pat is for to seye, ze fycchen me azen on be cros.
- pe x. comaundmentys of god are kept in thre 2: In worschipe, The 10 Com-16 in loue, & in truthe. Worschipe god & man, & bou kepyst kept in 3 things: the x. comaundmentys! loue god & man, & bou kepyst be x. love, and truth comaundmentys! be trewe to god & man, & bou kepyst be God and man. x. comaundmentys. 3if bou do vnworschipe to god & to bi one, breaks at
- 20 neyghboure, Pou brekyst pere onys pe x. comaundmentys. To Commandinents, and gets For who-so is gylty in on, is gylty in alle. panne, for bou rocurses of God. brekyst be x. comaundmentys onys, bou for onys hast x. cursvs of god, bat is, for brekyng of euery comaundment
- 24 a curse. Ps.3 'Maledicti qui declinant a mandatis tuis.' ¶ 3if bou loue nort god & pi neyhboure, panne bou brekyst be secunde tyme be x. comaundmentys; banne hast bou be secunde tyme x. cursys of god. 3if bou be vntrewe to god & to bi neyshboure,
- 28 banne brekyst bou the thredde tyme be x. comaundmentys of god, panne hast bou be thridde tyme x. cursys of god. Thre tymes ten is thretty, panne hast bou thretty tymes goddys curs, but brekyst threes his x. comaundmentys. 3yf bou tythest The false tither
- 32 falsly, bou worschepyst nost god, for bou sleest hym & betrayist to God hym as iudas, for bou stelyst be tythe as iudas dede, whiche was cause of cristes deth. bou doost vnworschipe to man, bat is, and man,

² MS. in margin: 'decem precepta [?] tribus.' ³ Ps. exviii. 21. In worship, He who fails in

¹ Mal. iii. 8, 9. The Vulgate reads: In quo configimus te? In d. et in p.

46 The False Tither has Thirty Curses of God. The Story of the Proud Earl. [CH.VII

to hem bat schulde lyue be bat tythe, for bou sleest him in bat tou wythdrawyst fro him his lyving, secundum Gregorium. Danne brekyst bou here onys his x. comaundmentys, & hast x. cursvs of god. Also in bi fals tythyng, bou louyst noat god, 4 for bou brekyst goddys comaundment. 'Qui non diligit me, sermones meos non seruat 1.'

he fails in love towards his curate.

and in truth towards God. and his curate.

So he breaks three times the to Command.

Dou louyst nost bi curat, for bou appeyrist hys lyiflode. Here brekyst bou be secunde tyme be x. comaundementes. 8 Here hast bou banne be secunde tyme be x. cursys of god. Also in bi fals tythyng, bou art vntrewe to god & fals to bi curat, for bou stelyst fro hym be tythe bat longyth to hym. here brekyst bou be thredde tyme be x. comaundmentys, and 12 here you hast be thredde tyme ten cursys of god. And bus in ments, and gets
30 curses of God, bi fals tythyng, for bou brekyst thryes be x. comaundementys, bou hast thryes x. cursys of god, bat is, xxxti cursys, as indas hadde, whiche thretty cursynges arn in be psalme 'Deus 16 laudem 2.'

[The Proud Earl carried to Hell by Fiends.]

Helimandus & Petrus, abbas cluniacensis, pey seyn pus 3:

An earl, while sitting at his out by a stranger.

meal, was called bat an erl masticonensis, on a solempne day, sate in his paleys 20 at mete with knyghtes & gentlys. hastely here com a straunge man rydyng on an hors in at be dore, & seyde: 'Syre erl, ryse vp & come wyth me to be dore, me muste speke wyth be.' be erl myst nost wyth-stonde hym, but ros vp, & wente wyth him 24 to be dore. pere he fonde an hors redy, &, be byddyng of bat that he mounted straunge man, be orl wente vp-on be hors. be straunge man The was a feend, & be hors was an-ober feend. be feend took his hors be be brydel, & bare hym vp in-to be eyr. bane be erl 28 cryed pytously in 4 pe eyr. alle his meyne comyn out fro mete, and seyn here lord wyth be feend in be eyr. att be cyte seyn hem, & herdyn hym cryin: 'helpe me now, my knyztes & ze burgeysis of be cyte! for my stynkyng pride, & my proude 32

found a horse at the stranger's command. stranger, who was a fiend. carried the earl up into the air.

At the door, he

[Fol. 18 *a.]

All his knights and subjects cou d not help him

I John xiv. 24.

² Ps. cviii. 3 MS, in margin: 'narracio de male decimante.'

⁴ Spoiled in MS, by an ink spot.

beryng, & for my fals tythyng, pat I wolde nost suffre my meyne but he was tythe truly to god & to holy cherch, but I have hynderyd holy for pride and cherch, to mayntene my prowd beryng, & for fals coueytise nost 4 made restitucyoun; per-fore feendys bere me to helle. be 3e ware be me!

[The Vineyard of the Pious Knight.]

Cesarius dicit: A knyzt louyd wel holy cherch, & for loue of A knight paid honestly the 8 god trewly he payed his tythe, and bat wythoute lettyng. he tithe of his vineyard. hadde a vynezerd, be whiche, zere be zere, bare hym x. tunne of wyn. and euery zere he payed be tenthe tunne of wyn to tythe. Afterward, bat vynezerd bare but on tunne of wyne, and be One year, he got only one tun of 12 kny3t seyde: 'god hath takyn fro me ix. partys for my synne; wine instead of ten, but he gave I wyl nozt take fro hym his part. 3e my meyne lede þis tunne it for tithe, all the same. of wyne to be curat!' bere he saf to tythe all to-gedere bat his zerd bare bat zere. be same tyme, after-ward on be thredde Three days after, 16 day, a preest, bat was be knystes brother, walkyd in be vyne-hung full of grapes, zerd, & sey; itt full of grapys, & seyde to be kny;t: 'why be nost soure grapes gaderyd in soure vyneserd?' be knyst seyde: 'It are gaderyd clene, bere is no grape left ber-in; god hath all 20 for tythe.' be preest seyde: 'be vynes were neuere so full of grapys as it are now.' Pe knyst wente, & seys, it, & dede gadere and yielded newe be grapys, & had more plente of wyn ban he hadde beforn. The knight remained faithful he thankyd god, & was trewe forth in his tythyng tyl his ende. in tithing, and, at last, went to 24 and banne wente to heuen, to restoryn in party be place where heaven. be aungellys fyllen out.

Ry3t so, 3if 3e tythen euyll, wyth feendys 3e schul be born The false tither in 3oure ende to helle as pe erl, but 3e leue [3oure synne], & 28 make amendys in perfy3t penauns. 3if 3e tythe trewely, panne but the honest schul 3e encresyn in 3oure wordly good, & in 3oure ende gon to one arth, and endless joy in pe ix. ordrys of aungellys in-to endles ioye! Ad quod nos perheaven!

Capitulum viijm.

De gradibus prohibitis in matrimonio contrahendo.

TERE-beforn I have told zou of euyl tythyng how it is an 3 artycle of be grete curs; and ber-fore I tolde 30u how 4 ze schulde tythen for to saue zou fro be grete curs. but now I schal schewe 3ou of be contract of matrimonye how it is an artycle of be grete curs, whann it is don in degrees forfendyd be lawe, wyttyng & wyllynge.

Marriage between near relatives is an article of great curse.

It is prohibited to the fifth degree.

¶ Contracte of matrimony in kynrede in-to be fyfte degre is forfendyd, as whan a man or womman, wyttynge, are weddyd to-gedere in be firste degre of kynrede, or in be secunde, or in be thredde, or in be ferthe. In be fyfte degre bey mowe 12 be weddyd to-gedere.

The 3 lines of kindred are: line from daughgrandfather, &c.,

In kynrede are iij. lynes 1: A lyne vpward, a lyne dounward, I. The ascendant a lyne on syde, croswayes. In be lyne vpward, bi fadyr is to be ter to father and in be first degre of kynrede; Di belsyre to be is in be secunde 16 degre; pi belsyres fadyr to be is in be thredde degre; pi belsyres belsyre to be is in be ferthe degre. to hym mayst bou nort be weddyd, but to be fadyr of bi belsyres belsyre bou mayst be weddyd, for he is to be in be fyfte degre of kynred. 20 In his lyne vpward, hi moder is to be in he firste degre of kynrede; pi beldame is to be in be secunde degre; pi beldamys modyr is in be thredde degre; be beldame of bi beldame is to be in be ferthe degre. to here mayst bou nost be weddyd, but 24 to be modyr of bi beldamys beldame, bou mayst be weddyd, for bat is in be fyfte degre.

or from son to mother and grand mother, &c.

2. The descendent line from Fol. 18 *b.] mother to son and grandson, &c.

In be lyne of kynrede dounward, Di sone to be is in be firste degre of kynrede; pi sonys sone is | in pe secunde degre; De 28 sone of bi sonys sone is in be thredde degre. to be sone bat comyth of hym in be thredde degre, mayst bou nost be weddyd, for it is in be ferthe degre, but to be sone bat comyth of hym bat is in be ferthe degre, bou mayst be weddyd, for he is in be 32

¹ MS. in margin: '3 gradus, id est de gradu sanguinitatis.'

- CH. VIII.]
- If fyfte degre. I Ryzt so, in he lyne dounward 1, hi dowzter is to or from father be in be firste degre of kynrede; pi dowterys dowter is in be grand-daughter, secunde degre; pe dowter of pi dowterys dowter is in be thredde
 - 4 degre. to be dowter bat comyth of here mayt bou nost be weddyd, for it is in be ferthe degre; but to be dowtyr bat comyth of here in be ferthe degre bou mayst be weddyd, for bat is in be fifte 2 degre.
 - \P In $\not\models$ e lyne $\not\models \alpha t$ goth out on syde 3 , too bretheryn of 4 too 3 . The lateral line is between systeryn, or a brothyr & a syster arn in be first degre of kynrede. two brothers or bretheryn or systerynes chylderyn arn in be secunde degre. chyldryn þat comyn of brethryn & systrynes chylderyn ben in their descendants.

two sisters, or De between brother and sister, and

- 12 be thredde degre. De chyldryn bat comyn of hem bat arn in be thredde degre, mowe nost be weddyd to-gedere, for bey arn in be ferthe degre. Pe chylderyn bat comyn of hem bat arn in be fyfte degre, may be weddyd to-gedere, for bei arn in be fyfte degre.
- 16 In ony of bise thre lynes afore-seyd, go to be stok, bat is, In fixing the fadyr or modyr, & noumbre nost hem, but be first persone bat tionship in one comyth of bat stok is be first degre; De secunde persone fro back to the be stok is in be secunde degre; be thredde persone fro be stok family, and

20 is in be thredde degre; De ferthe persone fro be stok is in descendant as the first degree.

be ferthe degre; Pe fyfte persone fro be stok is in be fyfte degre. In be lyne bat goth out on syde, as too bretheryn or too sustryn, or brothyr & syster, be chyld of be brothyr is in

24 be fyrste degre of kynrede fro be stok. of be ober brother comyn chylderyn, & of bo chylderyn comyn chylderyn in be secunde degre, and of bo in be secunde degre comyn chylderyn in be thredde degre fro be stok. De chylderyn in be thredde

28 degre of kynrede fro be stok of be ober brother & be chylderyn in be firste degre of kynrede fro be stok of be ober brothyr arn of kyn in be thredde degre. Loke in what degre be persone is

bat is ferthest fro be stok, bat is, fro be o brother or sustyr on In the lateral 32 be o syde; and in pat degre arn fro him alle be obere personys of the remotest

degree of rela-

stock of the count the first

of these lines, go

line, the degree descendant

² MS, ferthe.

1 MS, in margin: 'linea descendens.'

3 MS. in margin: 'linea extensionis a latere.'

4 For of as a conjunction meaning or, cf. H. Bradley's edition of Stratmann's Dictionary.

must first be in which he is related to the stock of the family, he is also related to descendants of his ancestor's brother or sister.

on be ober syde bat comyn of be lyne of be ober brother & fixed. And in the same degree suster. In be same degre of kynrede bat he is in bat is ferthest fro be stok, bat is, fro be o brother on be o syde, in be same degre of kynrede to hym is he bat is next be stok, bat is, next of 4 every one of the kynrede to be oper brothir on be oper syde. Predicta colligi possunt: extrav. de consanquinitate, c. vltimo 1, & co 'Tua nos 2,' & extrav. de testibus, 'licet ex quadam',' & c. 'Non debet'.'

The prohibited degrees of spiri-tual kindred, constituted either by baptiam

ffals contract of matrimonie is also in gostly kynred of C baptem 5 & of confirmacyoun. ¶ Pe chyld baptized & his god-9 fadyr & god-modyr arn of kyn. De chyld baptized & his godfadyr & godmodyr arn of kyn. De chyld baptized & be chyldervn of his god-fadyr & god-modyr arn of kyn, bow; bey be 12 bastardys. De chyld baptyzed & be wyif of his god-fadyr or be husbond of his god-modyr arn of kyn, zif be wyif of his godfadyr was fleschly knowyn of his god-fadyr before be tyme bat he answeryd for him, or zif be husbonde of his god-modyr 16 knewe fleschly his god-modyr, er sche answeryd for him. De fadyr & be modyr of bat chyld baptysed & be god-fadir & be god-modyr of bat chyld arn of kyn. De chyld baptized & he bat baptyzed be chyld arn of kyn. be chyld | baptyzed & be 20 chylderyn of hym bat baptized hym, bastardys or obere, arn of kyn. De chyld baptized & be wyif of hym bat baptyzed him,

or confirmation.

[Fol. 19 a.]

¶ In confirmacyoun 6 of be bysschop, be chyld confermyd & be 🏢 god-fadir bere, or be god-modyr, arn of kyn. De child con- 28 fermyd & be chylderyn of hem bat answeryd arn of kyn. I'e chyld confermyd & be wyif of hym bat answeryth arn of kyn, 3if he knewe here fleschly be-forn. Pe chyld confermyd & be

gif he knewe here fleschly before, arn of kyn. be chyld baptized & be husbonde of his god-modyr arn of kyn, aif be husbonde 24 knewe here fleschly before. he pat baptized & fadyr & modir

of be chyld bat is baptized arn of kyn.

¹ c. 9. X. de cons. et affin. 5. 14 [Corp. Jur. Canonici ii. 704].

² Ibid. c. 7 [ii. 703].

³ c. 47. X. de testibus et attestationibus 2. 20 [ii. 337].

c. 8. X. de consanguinitate et affinitate 4. 14 [ii. 703].

⁵ MS. in margin: 'de baptismo.'

⁶ MS. in margin: 'de confirmacione.'

husbonde of here arn of kyn, zyf sche were fleschly knowyn of here husbonde, er sche answeryd. And bei bat answeryn a-forn be bysschop & be fadyr & be modyr of be chyld confermyd arn 4 of kyn. De chyld confermyd & he bat confermyth arn of kyn. De chyld confermyd & be chylderyn of hym bat confermyth arn of kyn. Pe chyld confermyd & pe wyif of hym bat confermyth arn of kyn, 3if his wyif were of hym fleschly knowyn be-forne. 8 He pat confermyd & fadyr & modyr of be chyld confermyd arn of kyn. Alle bise degrees, in fleschly kynrede or in gostly kynrede, be baptem or be confirmacyoun, are forfendyd fro contracte of matrimonye be lawe & in peyne of cursyng. and 12 3if personys be weddyd in ony of bise degrees, bey owyn to be departyd asundre. Extravagantes de cognatione spirituali, 'Ne E dum,' libro vj.1, & capitulo 'Quamuis 2.'

In affinite 3, contracte of matrimonye is forbodyn in be same Marriage be-16 peyne as in kynrede in-to be fyfte degre. as bus: Alle bat arn connected by of by wyues kyn, or of bi lemmannys kyn, in-to be fyfte degre of bidden to the kynrede, arn of þin affynite, in þe same degre of affinyte þat The degrees of kindred conbei are to bi wyif in kynrede. And bou womman, all be kyn of necting the one party with his 20 bin husbonde in-to be fyfte degre, & of bi lemman also, arn of own family, represent the degres. pin affinite in be same degre of affinite bat bey are to bin as to the other husbonde, or to bi lemman, in kyprede. extravagantes de consanguinitate et affinitate, 'Non debet 4.'

affinity is forfifth degree. present the de-

24 be kynrede of bi wyif, or of bin husbonde, or of bi lemman, in be firste degre is of bin affinite in be ferst degre; and be secunde degre of kynrede is to be be secunde degre of affinite, and so forth to be thredde & to be ferthe degre of kynrede of bi wyif, 28 bei ben of be same degre of affinite to be, and to none of be foure degrees mayst ou be weddyd; but to be fyfte degre in affinite bou mayst be weddyd. xxxv. questio iij. 'Sane 5'; & capitulo 'Porro 6.' It is not for-

bow bou mowe nost be weddyd to none of be kynrede of bi a person who 32 wyif, or of bin husbonde, or of bi lemman, in-to be fyfte degre, married to a bou my3t, bow3, be weddyd to man or womman bat weryn family akin by affinity.

bidden to marry member of the

¹ c. 1. cogn. spir. in VIto. 4. 3 [ii. 1667].

³ MS. in margin: 'de affinitate.'

⁵ e. 14. C. 35. qu. 2. et 3 [i. 1267].

² Ibid. c. 3 [ii. 1068].

⁴ See p. 50, note 4.

⁶ Ibid. c. 22 [i. 1270].

husbonde or wyif to hym bat was of bi wyues kyn or of bin husbondys kyn; as þus: þi wyif is deed; þou myzte wedde here brotheres wyif. 3if bin husbonde be deed, bou my3t be weddyd to his susteres husbonde. extravagantes de consanguinitate & 4 affinitate, 'Non debet 1.'

No affinity exists between the respective relations of a couple.

¶ Also þi kynrede, þow; þei be of affinite to þin husbonde, or to bi wyif, or to bi lemman, bei be nozt, bowz, of affinite to be kynrede of þi husbonde or of þi wyif. for þe fadir & þe sone 8 may weddyn be oon be dame & an-ober be dowster. bretheryn may weddyn two susteryn. Extravagantes de consanguinitate & affinitate, '[Quod] super hiis 2.'

In bis affinite wyth-ynne be fyfte degre, is matrimonie 12 forfendyd, for it lettyth matrimonye to be sacryd, & zif it be [Fol. 19 b.] sacryd after be affinite, bere owyth to be made a devorce. secundum Ricardum, distinccio xj.3

After having contracted a form, it is impossible for either party to

Also, zif bou make a contracte of matrimonie to oon persone marriage in due wyth full acorde of 30u bothe, in saying bus: 'Here I take be 16 to my wvif,' and sche sevth agen: 'here I take be to myn husbonde; "Pow3 non otne be made, no treatment of the first fleschly knowyng, ne no wytnes be pere, & afterward pou makyst 20 makyst 20 his secunde cona contracte wyth an-oper, leuyng be first persone, bi secunde contracte is a fals contracte of matrimonie & spouse-breche 5, for trewe matrimonie is in be firste contracte, zif in be ferst contract were no lawfull lettyng. extrav. de sponsalibus, c. 'Ex sponsalibus'.' 24

not even in another country.

¶ Also, zif bou be weddyd here in bis cuntre, & gost fro bi make in-to an-oper cuntre, & art weddyd bere to an-oper persone, lyuyng bi ferst make be bi wyttyng, bere is a fals contracte of matrimonye. Extravagantes de sponsalibus?

The marriage with a nun is null.

¶ 3if bou wedde a nunne wyttynge, or ony womman bat hath

c. 8. X. de cons. et aff. 4. 14 [ii. 703]. ² Ibid. cap. 5 [ii. 702].

³ Ricardus Anglicus (Bishop of Chichester 1214, of Salisbury 1217, of Durham 1228, died there 1237), 'Distinctiones super Decretis,' extant only in MSS. (Cf. Schulte, Geschichte des Canonischen Rechts, vol. i. p. 183.)

⁴ To mean: living; cf. l. 26.

⁵ MS. in margin: 'contractus matrimonii licitus et illicitus.'

c. un. de sponsalibus et matrimoniis in VIto. 4. 1 [ii. 1065].

⁷ ? c. 31, X. de spons, et matrim. 4, 1 [ii. 672].

made a solemne vow of chastyte, but contracte is fals. 3if ony nunne, or ony clerk wyth-inne holy ordrys, or ony relygyous professyd, make ony contracte of weddyng, bat contracte is fals.

4 In alle bise degrees forsayde, bat is to seyne, in alle degrees of fleschly kynrede, & of gostly kynrede, & of affinite, & obere degrees, as I have schewyd zou beforn, contract of matrymonye is forfendyd. And aif it be sacryd, ber owyth be lawe to be A marriage con-

8 made a deuorce. Per-fore knowyth bise degrees in zour herte. & one of these debeth ware pat ze be nezt weddyd, ne make no contract of matri- divorced. monye in swyche degrees, for dreed of curs! And zif ze fynde 30u gylty in bise degrees weddyd, 3erne in 30ur confessioun beth

12 gouernyd be be counsell of zoure confessour.

[The Tormented Couple.]

Helymandus dicit : pere was a colyere, pat made colys. was poore, but he was a good lyuere, & he was homlych & wel county of 16 belouyd to an erl, comitatus meruernencis. on a nyat, as he (Mervinia?), wooke his dyche of colys, whil bey weryn in brennyng, sodeynly a womman nakyd ran abowte be colys brennynge, and after here saw a naked rood a man wyth a swerd drawyn. he styked here thrugh here by a horse-man

20 hody, as hym 2 thewate, manye a tyme, tyl sche lay as deed. sword. The banne he kest here in-to be fyre, & all for-brente here. drowe here out of be fyre, & toke here vp-on be hors a-forn thrust her into hym, & rood away. bus he dede manye dyuerse nystes. At be kiln. Then, he drew her out

24 laste, be colvere wente & tolde it to be erl. be erl, wyth be away with the colyere, wokyn þat cole-pytt. Þe womman nakyd com azen & þe having seen this man on be hors, & he turmentyd bat womman as he dede the collier told it to the earl. be-forne. And whanne he hadde here on his hors, & schulde go, who joined him in his watch.

28 De erl wyth-stood hym, & askyd hym what he was. He seyde Then the horseto be erl: 'I was zoure knyght, swyche a persone bat falsly was story to the earl. He and the woman had bis womman was be wyif of bat knyst falsely also weddyd to unlawfully,

32 hym. Per-fore I had no grace to louyn my wyif, ne bis womman wherefore each had no grace to louvn here husbonde, for we weryn false to hem grace to love the

of them had no

woman pursued with a drawn man pierced her he right through her body and

¹ MS. in margin: 'narracio de falso matrimonio.'

² i. c. the collier.

and they both lived in adultery.

Therefore they had to endure those fearful pains.

[Fol. 20 a.]

pat we made first contract wyth, but I & sche pus had medlyd to-gedere long tyme in avowtrye, & wolde nozt leuyn tyl nyz oure ende, and panne we were schryuen wyth gret contrycyoun, and ellys we hadde be dampnyd wyth-outyn ende. Per-fore, pus 4 of me every nyzt sche is turmentyd. in every stroke of my swerd sche hath more peyne pan | man in his deth, whanne his herte brestyth asundre, and zit sche hath myche more peyne in here brennyng. Pe hors pat I sytte on is pe feend pat 8 turmentyth vs bothe, on pe whiche feend I suffre so myche peyne, pat, powz alle tungys to-gedere myzte spekyn, pey schulde nozt tellyn my peyne.'

Unlawful matrimony leads to discord, adultery, and horrible pains. Lo! pere fals contracte is of matrimonye, after-ward pere is no 12 grace of trewe loue, but dyscord, & avowterye, & horryble peyne in here ende.

¶ Jacobus de Vitriaco 1, he seyth: Whan a cyte liodiencis was 16

[The Rescue of a Faithful Wife.]

dystroyed of brabantynes, wommen of bat cyte for dreed of

dyffoulyng fleddyn awey, & oon of hem swam in be flood, for to

kepyn here chast fro bo brabantynes. two of be enmyes rowyd

after in a boot, & tokyn her in-to be boot, and woldyn a levn 20

At a pillage of Liége (?), a virtuous woman tried to escape defilement by swimming. Two enemies pursued her, and took her into their boat.

But preferring death to shame, she threw herself into the sea again. By her leap, the boat turned over, and the pursuers were drowned.

by here. Sche seyde sche was wyif trewly weddyd, and sche wolde nost be fals to here husbonde; rathere sche wolde takyn here deth. sche brast out of here hondys, & felle agen in-to pe see. and be here skyppyng out of pe boot, pe boot ouyrturnyd, & drenchyd po two men. and sche, for here trewe loue in matrimonye, be grace of god, wente to pe londe wyth-outyn

Ad quod &c.

see. and be here skyppyng out of pe boot, pe boot ouyrturnyd, 24 & drenchyd po two men. and sche, for here trewe loue in matrimonye, be grace of god, wente to pe londe wyth-outyn harm of body & soule, & in here ende com to hey; ioye.

As god suffred pe avowtrerys to drenchyn, and sauyd here pat 28 kept here chast, so god schal suffre hem pat ben no; t trewe in matrimonie to perysche in peyne, but pey amendyn hem, and schaft sauyn hem pat arn trewe in matrimonye to endles blysse.

God punishes adulterers, and saves faithful spouses.

32

¹ MS. in margin: 'narracio.'

Capitulum nonum.

Recapitulacio compendiosa articulorum sentencie excommunicacionis.

& TYE denouncyn hem alle acursed, dampnyd, & departyd fro Accursed are god to Sathan, be feend, bat wyttyngly & malycyously depriuen of here ryght & of here lawe holy cherche, chapett, infringers of chirche-zerd, or ony place halwyd or priuylegyd. And alle bo privileges of the 8 bat brekyn, dystroyen, dysturblyn, or lettyn, ony poynt of fredom bat longyth to holy cherche, eyther general or specyall fredam, eyther spiritual or temporal, whethir it be hat sum o cherche in party hath more con ban an-ober. And alle bo 12 bat purchasyn wryttes or letterys in lay court, for to lette be lawe of holy cherche & be proces ber-of of swhyche causys as longyth skylfully to cristen court, but awate to be demyd be non oper lawe. And alle bo bat lettyn ony man bat is somonnyd, 16 or bat hath appelyd to be court of rome, bat he may nost defendyn him bere, to pursewyn his ryzt. And alle bo bat brekyn, brennyn, or robbyn, holy cherche, chapett, place relygyous, destroyers place halwyd or priuylegyd, in vyolence or malyce, opynly or 20 priuely, or holy cherche godys, or obere mennys godys, leyd in be holy places to be kept. And alle bat stelyn holy cherche and purloiners godys out of placys vnhalwyd. And alle bo bat arn wel paved bat swyche thynges are don in here name of here sugettys. And 24 alle bo bat in vyolence beryn, or drawyn, or do beryn, man or violators of womman out of holy cherche, or cherch-zerd, or cloystre, or out asylum; of ony oper place, halwyd or priuylegyd, bat fleeth thedyr for socour & helpe, but in suche causys as be lawe zeuyth leue. 28 And alle bo bat forbydden or lettyn hem of here lyiflode, or hem agrevyn in body or in | here good, whyl bei be bere. ¶ And [Fol. 20 b.]

alle pat are wel payed pat swyche thynges be don in here name.
& alle pat 3yuen per-to helpe, counseyl, or fauour. ¶ And alle

32 po pat in vyolence wastyn, brekyn, peryschen, dystroyen, destroyers and purloiners of ocupyen, stelyn, beryn, ledyn awey, or do ledyn awey, pe godys church property:

protectors of thieves;

but longyth to graungys, manerys, or ober possessyouns, of erchebisschopys, bysschopys, or of ony obir men of holy cherche, agens be wyll of hem or of here deputees bat arn keperys of bo ¶ And alle bat helpyn ber-to, or 3yuen 4 places & of bo godys. And alle bo bat in here howsys or in counseyl or fauour. towne kepin or defendyn an opyn theef, after be tyme bey be threes monestyd of here ordinarye, in specyal or in general, but thieves, robbers, bey puttyn hym awey fro hem. ¶ And alle opyn thevys, & alle 8 false raueynerys, murdererys, nyst-thevys. Alle clerkys wyth-in

murderers;

arms:

those who prevent the agreement of pleaders; false and dishonest tithers;

and those who deduct their expenses before paying the tithe,

except merchants and workmen;

clerks who wear holy ordrys but beryn armys agens be pes, & felawyn hem wyth theuys & wyth enyth lyverys. ¶ And alle bat receyvyn or takyn ony mede, for to lettyn be pes, bat be partyes bat stryuen to- 12 gedyre in be lawe schulde nozt ben acordyd. ¶ And alle false tytherys, & alle bat stelyn tythe, or wrongfully wythholdyn it, or for malyce or false custom dystroyen tythes, or don hem be dystroyed, or wastyn hem, or beryn hem awey, or lettyn hem to 16 be led out of here londys, or tythen be lesse or be werse, but aif bei mowe haue summe ziftes, or wyl nozt suffere bo tythes to be led out of here londys be wayes vsed of old tyme, but be cumpas aboute. ¶ And alle hat takyn vp here cost or here expensis, or 20 ayuen ber-of, or spendyn ber-of, of ony parcell, tyl it be first hool tythed to-gydere, or ellys sett on, or told in be noumbre. as of heyz, corn, wode, fruyte, wolle, chese, fysschyng, foulyng, & of all manere thynges tythable, saaf of chaffaryng, of laborerys, 24 of men of craft; here resonable expensys bere aboute awate ferst to be takyn vp in reknyng, & be tythe of be remenaunt owate to be payed to tythe. But hi cost abowte hi corn, or abowtyn hin hey, ne for makyng of chese, ne scheryng of wolle, bou schalt 28 nost rekene bi cost, but payen trewly bi tythe & hooly. and sif bou do nost bus, bou depryuest holy cherch of his fredom & of his ryst. for be cherch frely, wyth-oute thraldom, schulde have hool his tythe, wyth-oute lessyng & apeyryng, wyth-oute 32 reknyng of ony cost, or of expenses. ¶ And alle bo arn acursed but for malyce forbydden obere folk but bey schulde nost offeryn at weddynges, at puryficacyouns, at mortuaryes, but o messe-

those who prevent.

1 MS. 'tythed hool tythed.'

peny. & zif ony mo be offryd, alle bat takyn bat offryng to here vse or to operes vse, azens be wyll of hem to whom be offryng longyth. ¶ And alle þat lettyn hem-self or obere men of 4 here offrynges, or of ony ober swyche deuocyoun. And alle bat takyn or ocupyen to here owyn vse or to ony operes vse ony cr purloin, obere offrynges at masse, at ymagys, at crossys, at relykes in cherch or in cherch-zerd, chapel or porche, or in ony ober place 8 of towne; or be offrynges stele, or dyspose for ony vsage, or for ony colour of ony good werk, azens be wyll of hem to whom be offrynges longyn; & alle þat zyuen þer-to comaundement, fauour, counseyl, or helpe. ¶ And alle po pat forsake to fulfylle pe and who hinder the imprison-12 comaundment of be kyng to takyn hem to prisoun bat ben ment of the exopynly acursyd, & haue leyn | bere-in xl. dayes. And alle bat [Fol. 21 a.] vnryatfully helpyn hem to be delyuered out of prisoun, agens be assent of hem bat acursyd hem, and tyl bey haue made amendys 16 & satysfaccyoun. ¶ And alle bo bat arestyn, or enprysoun and who imwrongefully, ony man of holy cherche, wherfore he resygneth or forsakyth his benefyce, for malyce. ¶ And alle lay-men bat wrongfully & wyth-outyn auctoryte settyn ony man of holy 20 cherche in stockys agens his wyff, or wyth-holdyn hym, or kepyn hym opynly or priuely in prysoun, in feterys, or in ony ober bondys. ¶ And alle bat leyn hand in vyolens on ony man of lay hands on, holy cherch. And alle pat mysten lettyn it, & wyll nost. And 24 alle pat comaundyn here sugettys per-to, and alle pat arn wel payed bat [it] is don in here name, & alle bat consente ber-to. And alle pat mayntenyth, helpe, zeuyth counseyl or counfort per-to, where-thrugh pat violence is don & perfoormyd. ¶ And or not desputefully, to a priest; 28 alle bo bat dyffoulyn, dyspoylen, or robbyn, ony man of holy cherche, or falsely comettyn ony fals cause in dyspyst or in slaundre of hym, for hate or for vengaunce, wynnyng or loue, azens ony of holy cherch, or azens be lawe or ryst of hym. 32 ¶ And alle pat lettyn be iurysdyccyoun of prelatys, as wyth and who hinder the jurisdiction gret cumpanye & strengthe, wyth gret dyn & aray, goinge to of prelates and bishops.

ony court of holy cherch, and turbelyn pe ordynaryes, and here offycerys, & oper peple pere present, pat pe offyce & pe iugement 36 is wrongefully lettyd. And alle po [pat] lettyn pe exceeucyoun

of here lawfull maundementys, or takyn, or betyn, dyffoulyn, or vexin wrongfully, be bererys of bo maundementys. bat endystin, arestyn, or enprysonyn, or vexin in lay-court, or do it be don, or procure ony dyssese, to hem bat rystfully 4 pursewyd in cristen-court azens here aduersaryes; or dyssese here iuge, here aduocatys, procuratours, or opere mynistrys of be court, or ony oper bat helpyn ber-to. And alle lordys, & here baylyes, & obere, bat forbyddyn here tenauntys, or here bonde- 8 men, or ober men wyth-inne here lordschip, bat bei schulde nost gon out of pat lordschip, pows bei [be] somounyd to apere aforn here lawfull ordynarye for here trespace, or to preue a testament of be dede; or in courtys & letys of here lordys 12 lettyn, or do lettyn, or procuryn ber-to, bat prelatys mowe nozt lawfully correctyn here sugettys for here dyffawtys. ¶ And and who hinder alle bat lettyn be makyng of a lawfull testement, or chaungyn, or procuryn to lettyn, be laste wyll of be dede, of bonde or fre, 16

the making of testaments.

and the payment of debts of the dead;

and who seize more of the dead man's property than [Fol. 21 b.] is due to them;

and who make fraudulent donations;

seruaunt or prentys, of 1 sengle or of weddyd, of here owne wyues, or of opere mennys wyues, in suche thynges bat bey mowe bequethe be lawe or be custom. And alle bat lettyn be prouging of such testamentys. And alle be lordys of be 20 fee, & opere lordys, & here baylyes, pat wyll nost suffryn be dettys of be dede bat were here tenauntys or bonde-men, or opere pat dyen vntestat, or here servauntys, to be payed of be meueable godys of be dede to be dettourys, or to holy cherche, 24 or to opere, as be wyll of be dede was; ne be porcyoun to be payed to wyif & chylderyn of be dedys good, but longyth to hem be lawe. ¶ And alle lordys, & here baylyes, & opere, bat takyn to hem be godys of be dede ouyr be lawfull dette dewe 28 to hem, feynyng wrongfully in here stretys bat be | dedys godys were nost sufficient to acquyten be dettys to here lord, & alle holderys wyth hem, counseylourys, mayntenourys, counfortourys, comaundourys, and alle pat arn wel plesyd bat 32 swyche dedys are don in here name or in here seruyse. ¶ And alle pat on here dede-bed, or in ony oper tyme of here lyue, zeuyn awey here good in defraude of opere men, bat of

be residue may nost be payed here dettys to holy cherche. ne to qwyke & dede, ne to wyif & chyld be porcyoun bat longyth to hem be lawe. And alle pat takyn swyche ziftes 4 for defraude, & alle pat procure per-to, or conseylin, defendyn, monestyn, or bryngin in. And alle bo bat reysin or steryn disturbers of stryif agens be pes of holy cherch, of be kyng, & of be reme, be church the king, and the the peace of the powere, dede, or counseyl, or comettyn, counfortyn, or ymagyn, realm; s deth, tresoun, or ony oper dysceyte, to be kyng, to the gween, or to ony of here chylderyn. ¶ Alle þat conspyrin agens hem, conspirators, alle tretours, alle comoun baratours, vprayserys of 1 vnry3tfull batayles, alle comoun ryserys, alle felouns & here maynteynourys, 12 counfortourys, confederatours, & conspiratours. Alle bat takyn on hande wyttyngly false quarellys, alle fals wytnes-bererys, false witnesses, perjurers, &c.; & forswererys on be holy doom afore a iuge, in eythir lawe. And alle pat don hem forsweryn hem wyttyngly, or hyre hem, 16 or teche hem, or counseylin, mayntenyn, procuryn, or brynge forth. ¶ And alle hous-brennerys malycyously, but it be in incendiaries; leeffull werrys. ¶ And alle pat feyztin, or drawe blood in polluters of vyolens, or defoule wyth leccherye, or wyth oper horryble synne, 20 ony place halwyd, wherfore it nedyth to be reconsyled agen. & alle mansleers, but in suche causys bat be lawe excusyth. ¶ And alle bat leyn hond in vyolens on fadyr or modyr, or on and those who godfadyr & godmodyr. And alle bat dystroyin in be moderys their parents; and who cause 24 wombe ony chyld, or slene wyth drynkys, or wyth opere craftes, miscarriage; after be tyme bey haue lyif, or puttyn here chyldren to be fals eyres. ¶ And alle wycches, & heretykes, & lollardys, & alle pat and witches, beleuyn on here heresye. alle bat fauouryn hem, or defendyn, lards, 28 bervin, or do beryin, suche men, heretykes or be beleuerys on hem, in ony holy place, & alle here mayntenourys or fauourerys. And alle bat beleue nort on be sacrament of be awtere bat it misbelievers: is goddys body, his flesch & blood in lyknes of breed & wyne. 32 ¶ And alle pat beleue nost in be opere sacramentys & in be artycles of be feyth, as be cherch of rome beleuyth & techyth.

¶ And alle aduokatys pat puttyn forth false excepcyouns and lawyers who hinder to lettyn trewe matrimonye, or in oper causys, agens ry3t, matrimony, or delay causes

wherfore be proces of hat cause is hyndryd, & be lengere lettyd

by vexatious pleadings; and those who use false measures:

and infringers of the Great Charter of the Forests:

and 'religious men' who minister the sacraments without authority;

and those who hinder the right [Fol. 22 a.] of a patron;

in any prohibited degree of relationship or compaternity;

and nuns. clerks, or other persons who made a vow of chastity, and marry after wards;

solemnize such marriages;

and those who, in time of interdiet, bury persons in holy places, or who bury excommunicates, here- in sayntuarye bat dyed acursed be name, or open heretykes, or 32 ties or usurers;

and who get absolution at the point of neglect to have it confirmed

& delayid. And alle bat makyn & vsyn wyttyngly false auncerys, false weyztys, false busschellys, or opere mesurys, ober-wyse ban be statute of be parlement wyff, and azens be 4 kynges standard. And alle bo but don agens ony of be Charter and the articles, contenyd in be gret chartre or in be chartre of be forest. ¶ And alle relygious men bat mynystre, wyth-oute leve & auctoryte, to letteryd or to laymen, be sacrament of be 8 awtere, or be last anounting, or sollemny-yn matrimonye, or asoyle folk bat ben acursyd, eythir be lawe or be constitucyoun, but in suche causis bat be lawe zeuyth leue, or asoyle folk 'a pena & a culpa.' ¶ And alle bat puttyn ony debat or plee 12 in ony patronage of ony cherche, whan it is voyd, wrongfully, wherfore be verry patroun is letted of his rvat, hat tyme. ¶ And and who marry alle pat makyn ony contracte of matrimonye, or are weddyd togedere, wetyngly, in ony degre of kynrede or of affynyte, 16 benebe be fyfte degre, or in degrees of compaternyte, bat comyth in answeryng for a chyld in baptem or in confirmacyoun. ¶ And alle numnys & relygyous, and alle clerkys wyth-inne holy ordrys, bat makyn swyche contractys, or are weddyd to-gedyre. 20 ¶ And alle po pat han made a solemne avowe of chastyte, pat makyn matrimonye or contracte ber-after. And alle bat are weddyd to-gedyr in degrees for-fendyd be lawe. TAnd alle and priests who preestys pat wyttyngly, & be here fre wyll, solemnysen ony 24 suche matrimonyes, or ony weddynges, but of here owyn peryschenys, wyth-oute leue; or solemnysen ony matrymonye, wyth-

> opyn gouelerys, azens be lawe, tyl bey haue made restitucyoun. ¶ And alle opyn gouelerys arn acursed. ¶ And alle bo bat, in peryl of deth, or in ony oper nede, arn assoyled of a symple preest of a sentence of he gret curs, and sif hei rekeuere & scape 36

> oute be banys askyd. ¶ And alle bat do swyche weddynges be solemnysed be strengthe or dreed; and alle but ben present 28 ber-att wyttynge, & consentyng ber-to. ¶ And alle bat beryin,

or do beryin, in sayntuarye in tyme of interdycte dede bodyes,

or in place enterdyste ony oper tyme beryin, or do beryin, hem

bat peryl, & gon nost banne to hym bat hath powere be lawe after their reto takyn of hym here penaunce, bei fallyn azen in-to be same sentence. ¶ And whanne a man is assoyled of be court of and who get absolution from 4 Rome, or of a legate, & is bodyn com hom to his dyocesan, or the Court of Rome, and to his ordynarye, to takyn his penauns of hym, & to make neglect to have satisfaceyoun, but he do so as he was bodyn, he fallyth agen their bishop; in-to be same sentens. ¶ And alle bat falsyn be popys bullys, and who falsify the pope's bulls; 8 or his selys, or vsyn wyttyngly ony suche false bullys & selvs: And alle pat defendyn or fauouryn hem. ¶ And alle forsterys, and foresters beadles, bailiffs, bedelys, & baylyes, pat maken scottalys, or gaderyn schevys, or who abuse their ony swyche gadryng makyn be colour of here offyce. And alle profit; 12 bo bat zeuyn leue to sleen, or to takyn, to harmyn, or to greuyn, and those who or to hynderyn in ony oper manere, be iugys of holy cherch, to be done to the pronouncer or ony of here mynystrys, or ony of here meyne, in here body or of excommunication; in here cateff, for bei zaf a lawful sentens of suspendyng, or of 16 cursyng, or of enterdystyng, on kyng or on prynce, on lord or on baroun, or on ony oper, greet or small. ¶ And alle bo bat agreuyn hem for whom be be sentence was zouyn, or agrevyn hem tat keptyn bat sentence, or agreuyn hem bat denounsed 20 be sentens. ¶ And alle bo bat takyn owat wrongfully of bo personys for-seyd, but bey restoryn it wyth-in viij. dayes. ¶ And alle bat vsyn suche leue, & arn so hardy be bat leve, to don so cursedly. ¶ And alle bo bat compellyn a preest to seyn dyvyn and who compel 24 seruyse in place enterdyte, or, be ryngyng of bellys, or in ony officiate in time of interdict, ober wyse, in tyme of enterdyte, clepyn in be peple to dyuyne servise. ¶ And alle bo bat byddyn hem bat arn enterdyzted, or or who bid the interdicted not opynly acursyd, hat bei go nort out of be cherche, whill goddys to leave the 28 seruyse is in doyng, bow; bei be warnyd & bedyn gon out. I Alle bo bat arn so warnyd to gon out, & wyll nost gon out, fallyn in-to a newe sentens, reservyd to be popys powere, & | in- [Fol. 22 b.] to be same sentence falle bei bat bydden hem abyden. ¶ Also 32 alle fat comoun wyttyngly wyth ony persone acursyd be name and who support an excommuniin zeuyng hym comfort in be same synne, counseyl, fauour, or cate in his sin; helpe. ¶ And alle bo bat arn acursyd, suspendyd, or enter- and who compel

dyste, &, be strengthe, dreed, or manas, compellyn hym, azens of a sentence to

36 his wyll, bat 3af bat sentens on hem, to renokyn bat sentence,

revoke it;

or ellys to assoylen hem; bei fallyn in-to a newe sentence of

and who exact taxes from the ministers,

or make them pay toll, &c., for goods not destined for trade:

and lords who forbid trade with churchmen:

and those who let houses to usurers:

and false comers; and who fell trees, or mov yards;

their adver saries to plead in a strange shire:

and slanderers.

curse. & bat reuocacyoun or bat absolucyoun is as nougt. And alle grete men hat puttyn wrongfull taxes, tallyagys, or obere wrongfull extorcyouns, to holy cherch or to be mynystrys, & 4 don hem paye, or procure to don hem paye, of here cherchys for hem-self or for here godys be whiche bei do nort lede to fevrys or mercatys be-cause of merchaundyse; or suffryn hem to pave toll, pycage, murage, groundage, passage or gwydage. ¶ And 8 alle lordys & grete men of temperalte hat forbydden here bondemen, here tenauntys, here sugettys, or here seruauntys, bat bei schulde nost sellyn to man of holy cherche swyche godys as are nedefull to hem, ne byen here chaffare, ne grynden 12 here corn, ne bakvn here breed, ne brewyn here ale, ne don hem ober seruvse & helpe bat is nedefull to hem. And alle bo, saaf bysschopys & abouyn, bat letyn howsys to hyre to ony alven hat is an opyn gouelere, to vsyn ber-in his synne & his 16 gouylt. ¶ And alle false monye-makerys, & false clypperys & wasscherys of monye. ¶ And alle bo personys or paryschenys grass, in church- bat hewyn doun, or do hewyn, stubbyn, pullyn, schredyn, or schroppyn, ony tre in cherche-zerd or chapelf-zerd, in vyolens 20 wyth-inne closure, or mowyn, or repyn, ony gras growyng ber-in wyth-oute leue of be curatys or of here deputees. And alle bo bat suche treen or herbage in seyntuarye takyn to here owyn vse, or to ony ober vse, wyth-oute leve. alle bise dyffoulervs & 24 depryuerys of holy cherche ryst owyn be put fro comounyng of cristen men, & fro be sacrament of be awtere, & fro dyuyne seruyse, & bey owyn opynly to be schewyd acursyd as bei bat stelyn ony good out of holy cherch. TAnd alle bo hat, be 28 and who induce vertu of a wrytt of a-counte or of trespas, don clepyn here aduersaryes in straunge schyres, bere bey & here trespas are nozt knowyn, & so in bat wyse bei ben outelawyd, or forbanysched be kynges lond. ¶ And alle bo bat for hate, or loue, 32 or wynnyng, or for ony ober cause, malycyously defamyn ony persone amonges gode men & worschipfull, wherfore he is put to his purgacyoun, or is wrongfully agreeyd or vexid in ony manere. ¶ Alle personys gylty in ony of bise artycles aforseyd, 36

All persons guilty in these articles we denounce hem acursed in be gret curs be all be auctoryte will be solemnly of holy cherche, in slepyng, wakyng; in stondynge, syttyng; be excommunicate. in lying, goyng; in spekyng, in sylence; in etyng, drynkynge,

4 & in all here werkyng, wyth all solemnyte bat longyth ber-to be be ordenaunce of holy cherche; we schewyn hem acursyd. wyth crosse 1 standyng, wyth bellys 1 ryngyng, with candele 1 brennynge! & as be candele schal departe fro his lyat, so bei 8 are departed fro be lyst of saluacyoun to therknes of dampnacyoun, tyl bei come to dampnacyoun! ffiat! ffiat! Amen.

The Monk absolved after his Death.

Ex vita Sancti gregorii pape 2. An abbot told seynte A monk had been cursed by 12 gregory pat a munke in his hows had kept in propre a certeyn St. Gregory for keeping private monye. | seynt gregorye acursyd bis munke, be munke deyid [Fol. 23 a.] vnasoyled. be abbot seyde to gregory bat be munke was con-property. But tryte & schryuen, & wolde a ben asoyled of seynt gregory, but he was absolved on his abbot's 16 he myst nost; deth com so hastyly. seynt gregory wrote in request.

a bylle his absolucyoun, & bad an of his dekenys rede it over The absolution his grave, and he dyd so. On be nyzt after, be munke aperyd grave, to be abot, & seyde bat he was kept in full hard peyne for be

20 curs of seynt gregory. 'but zysterday, whan be absolucyoun and immewas red ouyr my graue, I was vnboundyn of my peyne.' Here delivered from his pains. it semyth þat acursyng byndyth, & absolucyoun vnbyndyth.

[A Woman delivered from the Fiend's Vexation.]

Ex vita bernardi 2. A womman was vexid wyth a feend in lust A woman was seduced by a 25 of leccherve, & vj. zere, in dyuers tymes, he lay by here. sche flend. wente to seynt bernard, & told it hym. seynt bernard toke here St. Bernard bade her go to his staf, & bad here lay it in here bed, and sche dyd so. be bed with his staff.

28 feend com, & myst nost deryn here, & thrett here, & sayde The fiend could not approach bat whan seynt bernard were gon, he schulde be vengyd on her but he threatened her here. sche tolde it seynt bernard. Bernard, in presence of with revenge. myche folk, dyd yche of hem holdyn a candell in here hand, Then, St. Ber-32 brennyng, &, wyth att be peple, solemnly he acursyd be feend, fiend solemnly,

& enterdysted hem bat he neuere after schulde dere bat womman.

¹ Underlined with red ink.

² MS. in margin: 'narracio.'

and kept him from that woman So are the excommunicates kept from God.

& be bat cursyng be feend was departed fro bat womman. Ryst so, be cursyng of holy cherche, be gylty ber-in are departyd fro god.

[The Two Rebel Nuns.]

¶ Ex gestis sancti Benedicti 1. Two nunnys weryn ofte tymes Two nuns vexed their prelate with their saucy to here prelate rebell of tunge, & angeryd him ofte. seynt Benedict cursed benett seyde: 'amende zoure tunges, or ellys I acurse zow.' be them. Soon after, they died, nunnys amendyd hem nozt. sone after, þey deyid acursyd, & 8 in the church. were beryin in cherche. be dekyn, at be masse, as be vse was,

at mass, they rose from their graves and went out, till St Benedict absolved them.

But every day, seyde: 'who-so be acursyd, go out of be cherche!' euery day, in bo woordys, a womman sey; bo nunnys rysen out of here graues, & wentyn out of bo cherche. sche tolde it seynt benett. 12 Benet asoyled hem, & afterwardes bei hadde reste.

[Fleas expelled by St. Bernard's Curse.]

By his curse, St. Bernard killed the fleas in an abbey.

¶ Ex legenda bernardi 2. In an abbey of seynt bernard were 6. manye flees. bernard acuisyd hem, and, on be morwe, be flees 16 were dede.

Since innocent fleas are slain by the curse, much more are sinful men punished with endless pain.

Syth curse sleth flees, but dedyn no synne, rathere curse sleth body & soule bat synnen in endles peyne. berfore amendyth 30u hat ben gylty here-in 8!

20

Capitulum x.

De Contricione, Confessione, & satisfaccione.

I told you before of the pit, your lody, the water, the great curse, and watyr. its streams, the articles.

Tyres, here-beforn I told zow of a welle, & of a pytt of A lust, pat is, your body, & how full it is of corrupte 24 but watyr infecte, I tolde zou, was be sentence of be grete curse. be stremys ber-of arn be artycles of be sentence,

¹ MS. in margin: 'narracio.' ² MS. in margin: 'narracio.'

³ The chapter seems to be wanting a few lines. At least, we miss the typical conclusion. The whole column is less carefully written. heading of the following chapter, in rough irregular characters (red ink), is joined, without space, to the break of the preceding chapter. The initial of Chapter X has been omitted. 'Syres' may be guessed from the beginning of Chapter I.

CH. X.]

65

whiche I have declaryd to zou before tyme, & how bei drenchyn be soulys bat arn gylty. berfore yow nedyth, in gostly labour, to scopyn out his corrupte watyr of curs, wyth he scoope of The corrupt

4 penauns. A scope is deep & hool, to resceyue watyr; so bi scooped out penaunce muste be depe, to receyue watyr of contricyoun in-to of penance. bin herte, bat, depe in bin herte, bou sorwe for bi curs. bi scope A scoop is deep, of bi penaunce muste ben hool, wyth an hole purpos, neuere to your sorrow;

water must be with the 'scoop

8 trespacyn agen in þat curs. 3if þi scope of penaunce be to flaw, and so must be your scheld, it takyth no watyr of sorwe; per-fore, be deppere it be purpose. in sorwe of herte, & be holere it be in purpos to leue bi synne, be more largely & clerly it castyth out of bi soule, wyth schryfte',

and so must be it is without a

12 bi cursed synne. 3if bi scope of penaunce be brokyn, bat is, 3if penauce is broken, i.e. if bi schrifte be partyd, summe to o preest & summe to an-oper for your confession schame, or 3if bou be schryue | [of] summe synnes, & of summe [Fol. 23 b.] synnes nozt schreuyn, þanne þi scope is brokyn, & þanne it

If the scoop of

16 voydeth nost clene be watyr of be curs; for be watyr of curs the water of the fallyth azen in-to be pyt of bi conscyence thrugh be brokyn into the pit of your conscience. scope of bi brokyn penauns. 3it, bow3 bi scope of penaunce in be heavyd be depe in contrycyoun & hool in confessioun², 3if bou

20 wylt spedyly scope out be watyr of bi synne, bi scope of penauns muste haue an handytt, for to holde wyth bi scope in bin handys, Besides, the bat is, in bi werkys. be handyll is satisfaccyoun; ber-to sette a handle, satisbin handys, to make amendys for bi wrongys. paye to holy

24 cherch, to gwyke & to dede, but bou owyst for be wrongefull harmys bat bou hast do to hem; and but bou take bis handyl of satysfaccyoun wyth bin handys, vp-on bi power to makyn amendys for bi false wrongys & harmys, wyth-outyn dowte,

28 bi scope of penaunce is nought ellys spedy to castyn out spedyly else it is unfit be watyr of pis curs, to save pi soule fro drenchyng. Pow; it be water of the neuere so depe in sorwe, & neuere so hool in schryfte, and bou be of powere to makyn amendys3, & hast space per-to, & wylt

32 nost, bi scope is nost spedy to bi soule-hele. Wherfore be scope of bi penaunce, it muste be deep in sorwe, & hool in schryfte,

1 MS. in margin : 'de confessione.'

² MS. in margin: 'contricione, confessione.'

³ MS. in margin: 'opera penitencie'

28

wyth be handle of makyng amendys, 3if bbu haue power & tyme, & ellys bou scopyst in veyn.

[The Man who would not make Restitution.]

A priest said to a sick man

'Three things are necessary

viz. repentance, confession, and

restitution

The sick man was willing to

repent and to confess, but he would not re-

store what he had got with

wrong doings.

Exaumple. Libro de dono timoris 1. A preest, in confessioun, seyde to a seek man on his ded-bedde, bat before, in his lyue, was 5 acursyd in dyuerse artycles for be good bat he had get falsely of holy cherche, of quyke & dede, & for wrongys pat he hadde don, 'bou synfult man,' he seyde, 'gif bou wylt be assoyled of 8 god of bi cursydnes, &, wyth bi penaunce, be made clene of alle bi cursed werkys, bou muste haue iij. thynges 2, bat is, full sorwe forthy salvation, in bin herte for bi synne, & clene schryfte, & to make amendys fully in trewe restitucyoun, vp-on bi powere.' be syke sayde: 12 'to be firste, bat is, sorwe in herte & clene schryfte, gladly I schal takyn, but be thredde, bat is, to restoryn azen bat I haue falsly get, & to makyn amendys for alle my wrongys, bat wyl I nost do; for panne schulde no-thyng beleue to me, ne to my wyif, ne to 16 my chyldryn.' De preest seyde: 'and but hou restore agen as ferforth as bi good may reche, bou mayst nort be sauyd.' De seek man seyde: 'seyth holy wrytt & holy doctourys so?' pe preest seyde: '3a.' Pe syke man seyde: 'And I wyll nost restore, to 20 for fear of mak- make my wyif & my chylderyn beggerys. I wyl prouyn whethir

ing his wife and So he died;

but after his death he appeared to the priest, and ac-knowledged the truth of his counsel.

childrenbeggars, it is trewe or false, bat clerkys prechyn.' & so he deyid, dredyng more be pouert of be world, ban endeles pouert of be peynys in helle. After his deth, he aperyd to be preest als foul as a feend, 24 & seyde: 'Now I fele it sooth bat bou seydyst me. I am dampnyd to helle-pyne for euere. Had I restoryd, as bou tawatyst me, I had be sauyd to ioye.'

[A Sinful Lady saved by the Holy Virgin.]

A Roman lady was so fond of let him sleep with her.

¶ Ex miraculis beate Marie virginis 8. At rome was a jentyl ¶ her son, that she lady, hat for love lete here sone lyne by here in bedde. be proces of tyme, sche, styred of be feend & of here flesch, lete here sone lym by here fleschly. sche was wyth chylde by here sone. Whanne 32

She got a child by him:

- ¹ MS. in margin: 'narracio de dono timoris.'
- ² MS. in margin: 'nota tria.' 3 MS. in margin: 'narracio.'

be chyld was priuely born, sche slowe it, & threwe it in a gonge, but she killed it. for sche schulde nort be slaunderyd. but alwey, in here herte, Nevertheless, sche was sory, & alwey preyed god of mercy, & dede scharpe prayed and did penance, only

4 dedys of penaunce, & made restitucyoun of here wrongys, | saaf [Fol. 24 a.] she dare not sche durste nozt be schreuyn of here cursyd synne, for schame. confess.

be feend, in wede of a clerk, seyde opynly to be emperour & to A fiend, in a be peple: '3e holdyn bat womman holy; sche is cursyd. sche accused her of incest and mur-8 had a chyld be here owne sone, & hath slayn it, & throwyn it in der before the emperor and the

a gonge.' Pe emperour & pe peple woldyn nost beleuyn it, but people. praysed here. Pe feend seyde: 'do here ben examyned; & zyf sche mowe nost excusyn here, late here be brent gwyk. & sif

12 I may nost convicte here, brenne me quyk in fyire.' Sche was Shewassent for, sent after. be kyng seyde to here: 'here is a newe prophete, informed her or the clerk's bat hath accusyd be of swyche an horryble synne, wher-of we accusation. ben sory, knowe bi synne to vs, zif bou be gylty, or ellys

and the emperor

16 pourge be bere-of lawfully.' Sche askyd of be kyng certeyn dayes of avysement, er sche 3af here answere. And panne, wyth She asked for full sorwe of herte & wepyng, sche schrof here to a preest. comfortyd here, & zaf here in penaunce to seve a pater noster, and confessed.

some time of he consideration, went to a priest,

20 and specyally bat sche schulde worschepyn oure lady wyth certeyn Auees. Sche dyde here penaunce; &, on here day of After having answere, wente to be kyng. panne seyde be kyng to be feend ance, she apin be clerkys lyknesse: 'lo, bou clerk! here is be womman bat before the emperor.

24 bou hast accusyd. say now of here what bou canst say!' feend seyde: 'It is nort his womman hat I have accusyd; his her; for she was womman is holy, & marie kepith here.' All be peple blyssed Holy Vergin. hem for wondyr of his woordys, bat weryn contrarie fro be

De But the fiend did not recognize kept safe by the

28 firste. De feend, as a smoke, vanysched awey. De womman He vanished hadde an hyz worschype, & was sauyd fro temperatt deth & fro lady was saved. endles deth, & made clene, wyth be scope of penaunce, of here cursyd synne.

away, and the

per-fore, bowz bou be als cursyd as euere was Judas or pylate, Therefore, with wyth be scope of penaunce scope out be watyr of curs, & make penance, cleanse clene be pyt, bat be watyr of grace may springen in be as dyde water of curse, in here! for all be stremys of bis watyr of curs, bat is, alle

the scoop of your pit of the and then, the water of grace will spring within you, and raise you up to heaven!

artycles of be grete sentens, I have schewyd to zou before bis time. berfore, scope out wyth penauns bat corrupte watyr, and banne schal springen newe watyr of grace in 30u, here in 30ure lyuynge, whiche grace schal flowyn so heyze, bat it schal make 4 30u in 30ure ende to swymmyn in-to be hyze hytt of hevene. Ad quod nos perducat &c.

Capitulum xj.

De luto superbie.

8

Beneath the 'water of the great curse

is the 'ooze of deadly sin.

Ere-beforn, I have schewyd zou how ze schul scopyn out A of zoure pyt, bat is, of zour body, be corrupt watyr of be grete curs. Now schal I telle 30w what stynkyng wose is in zoure pyt, nedefult to be fermyd out. bis wose in zoure pyt 12 is every dedly synne. for youre body gaderyth evere more wose of synne, to diffoule 30ure soule; per-fore, 30ure body is a foul wosy pytt. Job iiijo, Abacuc iijo 1, 've illi qui congregat contra se lutum.'

Of that ooze there are four kinds: delight. will, deed, and continued dwelling on sin.

Depe watyr in a wosy pytt makyth deep wose. Ryzt so, depe curs makyth deep synne. Ps.2 'Abbissus abbissum inuocat.' be body stynketh in foure-fold of wose: be first wose is delyate, be secunde is wyth, be thredde is dede, be ferthe is longe hauntyng 20 bi synne. 'Sie fetes qui quatriduanus es.' Johannes xj.3 per-fore crye to bi god: 'Eripe me, domine, de luto, vt non infigar '.' Delyuere me, lord, out of be wose of synne, bat I styke nost faste per-in, be wycked custome! 'Intra in lutum & calca.' 24 Naum in fine⁵. Entre bou in-to wose, & defoule bi-self, bat is to say, entre in-to bi-self, wosy in synne; wyth bi mynde be-iholde how depe bou art in wose of synne, and dyffoule bi [body] 6 wyth sin and do sharp trauayle of sharpe penaunce. for who-so styketh faste in depe 28 wose, he may eught oute. Ryzt so, who-so is in depe synne, he may eught out, for he is so fyched pere-in. Ps.4 'Infixus sum in limo profundi.' pis wose is so depe in oure pytt, & so

Fol. 24 b.] Behold how deep thou art in

¹ Job iv. 19; Hab. ii. 6. ² Ps. xli. 8. ³ John xi. 39. ⁴ Ps. lxviii. 15, 3. ⁵ Nahum iii. 14. 6 self is crossed in MS., but nothing put instead.

CH. X1.

myche, bat vs muste makyn manye dayes werkys for to castyn To cast out the it owt clene. for pere ben vij dedly synnes, and yche of be seuen have to do schal be a day werk or more; pere longyth so myche wose work; for there 4 perto! pis day werk schal be, to castyn out of oure pytt pe wose sins. of pride.

bis wose of pride has viij. cornerys, or viij. quarterys. first is presumpcyoun 1; bat is, whan bou puttyst be forth in 8 prise in presens of be peple, ferthere ban obere don bat arn als sumption, gode as bou, or bettere; lokyng after reuerence, to sytten aboue, honour and to spekyn first, to have be woordys out of an-obere mannys mowth, to takyn worschip of be world, passing alle obere;

12 demyng bi-self strengere, wysere, hardyere, worthyere, ban an-oper; in trowyng bi-self bettyr ban bou art; in wytyng thinking too an-oper man bi defaute, & in wytyng bi-self be goodnes bat self; bou hast of an-oper. be grace of fortune, of goodnes, of pro-imputing one's 16 speryte, of vertewys, bat bou hast of god, bou thynkyst bat bou virtues to merits

hast hem of god for þi gode werkys, & þat þou hast wel deseruyd hem. or ellys be loue, worschype, rycches, whiche bou hast of god, bou thynkyst bat bou hast hem of bi good gouernaunce, 20 & wytist it bi-self, & nozt god. bou art prowd in herte, hauyng

gret angwysch to kepe be stylle, & nozt to spekyn out bi proude woordys. prowd in lokyng, prowd in spekyng, prowde in hey; behaving crying abouyn opere; mysprowde in bering, in werkyng, & in 24 mysleuynge; prowde in goinge, standyng, & syttyng; prowde

of bin offyce, prowde of lordschipp & of mayntenaunce, prowd of bi myst & of bi seruyse, prowde of honeste, of largenesse, & of bi gode condycyouns, of bi vertuys, & of bin holynes; prowde 28 of bin herytage, & of bi bewte, & of bi welschapp, & of ziftes

of fortune; prowd of aray & of eloquence, of kunnyng, of wytt, of vovs. & of vnderstondyng. Alle bise forseyde, & manye mo, arn in pride in be corner of presumpcyoun. Seynt Austyn

32 seyth, libro xiiijo de civitate dei, c. xiijo, þat god sufferyth ofte God exposes tymes presumptuouse folk, in here pride, fallyn in-to sum opyn men to sin and horryble synne, bat bey myst berby be foule aschamyd of hem-

are seven deadly cast out the ooze of PRIDE And this ooze has eight corners; the e. claiming

fortune and and not to God:

¹ MS. in margin: 'presumpcio.'

² Cf. Migne, Patr. Lat., tom. 41. p. 13, sqq.

Such was the case with St. Peter, when he boasted of his faithfulness.

self, & knowyn berby here wrecchydnesse, & ben sory & hevy bat bei trustyd so myche in hem-self, & heeldyn hem-self so worthy. Seynt Austyn seyth bat seynt Petyr was presumtuouse whanne he seyde, Mat. xxvj: 'bow; alle obere lord forsakyn 4 pe, I schal neuere forsake pe, & pow; I schulde be deed wyth be, I schal nost forsakyn be.' ffor bis presumpcyoun, he fell in-to foulere synne pan ony of his bretheryn, for he forsook crist thryes in on nyst. Ryst so, presumptuouse folk hat makyn 8 myche of hem-self, desyring worschyp aforn obere, trustyn on hem-self hat bei are most syker & most worthy, and at he laste bei schal fallyn opynly in-to a wordly schame & to sum foul opyn synne. for pride goth beforn, & schame folwyth after.

' Pride goes before, and Shame follows after.'
The 'corner of presumption [Fol. 25 a.] has six feet in breadth; viz. 1. self-will,

3. litigiousness,

4. ostentation.

5. scorn.

6. anger.

be cornere of pride in presumpcyoun is vj. fote of wose in brede. be firste fote is syngulerte; bat is, whan a man folwyth his owyn wyll for pompe, & wyll nost do as wylsere don, but euere is selfwylly. be secunde fote of brede in be cornere of 16 1. sen-will, 2. extravagance, pride [in] presumpcyoun is vndertakyng of outerage dyspense; bat is, whan a man makyth gret outrage, & lettyth for no gret cost, þat men schulde holdyn him large & fre þerethrugh. þe thrydde fote of brede in pride in be cornere of presumpcyoun is 20 meyntenauns of pletynges & of strives. for salomon seyth bat stryif is ryif amonges prowde men. be ferthe fote of brede in pride in be cornere of presumpcioun is avauntyng; bat is, whan a man waxith bolde to avauntyn hym of his nobylnesse, 14 of his wytt, of rycches, of vertewys, of foly, of myst, of gentyl blood, of horse & harneys, of lond, of houses, of houshold, of manhode, of frendschyp, & of such obere thinges, for pompe & love pat he wolde have of pe peple. pe fyfte fote of brede 28 in pride in his cornere of presumpcyoun is, whan a man, thruz gret nycete, makyth scornyng of obere bat haue nozt vertewys as he hath. And also scornyth gode men for here deuocyoun bat bei do to godwarde. be vj. fote of brede in pride in be 32 cornere of presumpcyoun is, whan a man is wroth & froward, whan men lettyn hym of his foly. he is wonder syke bat may lete no man towchyn hym; and he is in strong sekenesse in whom tryacle turnyth to venym. castyth out of be pytt of 36

corner of Pride'

ence towards

the priests, the

sovereign.

zoure herte bis wose of pride in be firste cornere of presumpcyoun, bat is vj. fote of brede, as I have told you.

be secunde cornere of pride is veyn-glorye 1, bat is in thre The second 4 manerys. On is, whan bou art glad of be gode dedys bat bou goze of Pride' is hast don, & thynkyst pi-self more privy wyth god ban bou art. which is done in three manners: An-oper is, whan bou heryst bat men preysin bi manerys, and rin over-much bou hast lykyng in herte bat men holdyn be good. be thredde good deeds; 2. in liking to

8 is, whan bou dost gode dedys, bat bou schuldyst be praysed of hear one's self hem bat sene bo gode werkys; for he bat desyreth preysyng for 3. in doing good works in the his gode dedis, schal neuere haue oper mede. ¶ Also vevn-sight of men. glorie is, whanne bou louyst wel gloserys & flatererys bat

12 preysin be, & hatyst hem bat telle be bi defawatys. Mat. ix. whan crist curyd two blynde men, & made hem to se, he Christ cured

the blind men, bad hem telle it to no man. 'why so?' seyth a doctoure. for and bade them to zyve exaumple to vs bat, whanne we don ony good dede, we anybody. 16 schulde nozt desyre bat it were tolde forth, for bat entent to

have worschip or wordly preysing. perfore, whan bou dost ony good dede for pat ende & for pat entent, princypally, to be preysed perfore, in pat veyn-glorye bou doost dedly synne.

be thrydde cornere of pride in bi wosy pytt is vnbuxumnes, The third 21 vnobedyens², þat is, whanne þou brekyst þe x. comaundementys is Disobediof god, & whan bou doste nost after goddys woord, ne after be God, the Church, techyng of holy wrytte; and whanne bou brekyst be lawys & parents, the

24 be ordenauns of holy cherche, & be techyng & be leffull 3 byddynges of bi gostely fadyres, & of bi bodyly fadyr & modyr. & of bi souereynys, eythir temperall or spirituall, in takyng non hede to resoun ne to consevens. deuteronomio xvj. 4, God him-

28 self, in be olde lawe, seyde bat who were rebett & vnbuxom to be preest & to be mynystres of god, he schulde be deed berfore; & deuteronomio iiijo 4, who-so were vnobedyent to his fadyr & modyr, sif bey pleyned on hym in doom, he schulde be stonyd

32 to be | deth. And pat it is perylous to be vnobedyent to bi [Fol. 25 b.] souerayn, eyther temperal or spirituall, se it be exaumple, Example of Korah, Dathan, Numeri xvj. Thre men, chore, dathan, & abyron, wyth on and Abiram.

¹ MS. in margin: 'vana gloria.'

² MS. in margin: 'jnobediencia.'

³ MS, leffull of.

⁴ Deut. xvi. 18; xxi. 18f(?).

The same sin is committed by a disobedient wife or servant. and by those who despise the great curse and the ministers of the church.

acorde, resyn agens moyses & aaron. &, in wreche of hem, be erthe openyd, & swalwyd hem alle thre in. Ps.1 'Iritauerunt movsen & aaron in castris &c. Aperta est terra, & deglutiuit datan, & operuit super congregacionem abyron.' ideo 4 dicitur hebre xiij. 'Obedite prepositis vestris.' Also bou wyif, vnbuxom to bin husbonde vnleffully, bou servaunt vnbuxom to bi mayster, & bou bat dredyst nost to fallyn in-to be gret curse, but hast scorn & iape berof, and bou bat comounvst 8 with hem bat arn acursyd, or comfortyst hem berin; bou bat dyspisyst preestys & obere mynistres of holy cherche, & dyspysest opere also, bobe hyze & lowe; Alle bise is vnobedyens of pride in bis thredde cornere of wose of bi pytt. caste out bis 12 wose, and make clene bis thredde cornere of pride, bat is, vnobedvens!

The 'corner of disobedience ' is I. Scorn,

2. disdain,

3. defiance.

The fourth corner is Boldness: i. e. getting bolder in sinning, from misplaced trust in God's mercy and forgiveness.

This thredde corners of pride, vnbuxomnesse, is thre fote 3 feet broad; viz. brood in wose 3. be firste fote is dyspyrte; bat is, in doyng no 16 worschype to gode men dewly, but in dyspysing hem, nost dovng dewe reverens to sayntes & to souereynys. be secunde fote of vnobedyens is, whanne bou wylt nost preysin an-oper, but hast dysdayn of hym, bow; bou feyne fals contenaunce. be thrydde 20 fote brede of vnobedyens is, whanne bou wylt nost bowe buxomly to hem bat bou awatyst obeyin vn-to.

> be ferthe cornere of pride in bi pytt is boldnesse ; hat is, 1 whanne bou art be boldere to synne for trust of be mercy of god, 24 & for hope & trust of forzeuenesse, bou doost be more synne, & be lengere vsyst it, & be lengere lyest berein, & holdyst bi synne but lytel peryle, be it neuere so gret peryle, & dredyst nost be wreche of god, ne be peyne of helle, but doost after bin owne 28 lust, & aftyr bin owyn wyll, in hope to haue mercy aftyrwarde, & in trust to ascape be wreche of god & be peyne of helle, thynkyng in bin herte, bat obere don als euele as bou, & werse, & haue mercy of god, & perfore bou doost be werse in hope of 32 mercy, & dredyst be lesse bi synne. bi grete defawtys bou heldyst lytel & small, & opere mennys synnes bou heldyst grete

¹ Ps. cv. 16, 17. ² Heb. xiii. 17.

³ MS, in margin: 'nota tria.' 'MS, in margin: 'boldnesse of pride.'

& horryble. bou synnest ofte, turnyng agen to bi synne. bou Thou seest the seest opere mennys defawatys, but bou seest noat bin owen but not thine defautys. of bi-self takyst bou non hede, but evermore demyst

faults of others,

4 operes defawtys. all bis is malapert boldnesse; as Jerom schewyth be exaumple, whom be lawe rehersyth, de penitencia, distinccio iij. § de niniuitis 1. þat folk of þe cyte of nynyve, be Such was the be prechyng of Jonas be prophete, dede penaunce, & god hadde people of Nini-

case with the veh who, having mission of their

8 mercy on hem. &, for pat mercy, pey were be boldere, & turnyd once found reagen to here olde synne, for trust to have agen for 3yfnesse of sin, grew bold and turned to god, as bei haddyn ferst. and anon aftyrward, god, for here it again. boldnesse, suffryd all bat cyte to be dystroyed wyth bodyly

12 enemyes, in whiche cyte were more ban an hundred score thowsand peple. Jone iijo & iiijo capitulis.

bis boldnes is thre fote brede. be firste fote is vnkyndenesse; The 'corner of bat is, whanne bou forgetyst to thanke bi god of his goodnesse 3 feet broad:

16 bat he doth to be, & of his mercy, abydyng be in bi synne, & takyng no wreche, and bou art be more vnkynde to him in offendyng hym in cursed lyuyng. be secunde fote brede of wose 2. wasting time in his cornere of boldnesse is, whan hou dredyst nort to

20 myspende bi tyme in synne, bobe in zouthe & in age. be thredde fote brede of wose in | bis cornere of pride, bat is boldnes, [Fol. 26 a.] is fals renayinge, whiche is in foure. On is, whan bou forsakyst which is of four bi god, & takyst be to be feend. Anober is, whanne bou thou desert

kinds: 1. if God; 2. if thou 3. if thou for

24 forsakyst & holdyst nost bi truthe. be thrydde is, whanne bou desert truth; byest awate, bou forsweryst be truthe. be ferthe is, whanne bou swear truth in trowyst an othe of him pat pou knowyst seyth fals. All pis if thou trust to any perjurer. wose of pride in bis ferthe cornere, boldenes, caste out of bi pytt!

of pride 'is

be fyfte cornere of wose in pride is ypocrisye; bat is, whanne The fifth 'corner 29 bou schewyst bi-self outeward, in syst of peple, holyere ban bou Hypocrisy; i.e. if thou show art inward, in be syst of god; spekyng holy woordys, doyng outward signs of holiness;

holy werkys, schewyng holy signes, & spekyng of chastyte, of

32 clennesse, of devocyoun, to wryen perwyth pi wyckydnesse, in dyspreysing & dyspysing synne, as bow; bou seydyst: '3e mowe wel wetyn bat I am nost synfull in suche defautys bat I dyspyse.' whanne bou doost bus, to blynde be syst of be

¹ Caput 30. Distinctio 3. de penitencia. [Corpus Juris Canon I. 1219.]

and if thou give alms, fast, and do penance to be thought holy;

and if thou conceal any sin in confession.

A hypocrite is like a spider toiling at its web, which a slight wind blows away.

'The ooze of hypocrisy' is three feet in breadth : 1. secret sin 2. ostentatious good works, 3. humility in aspiring to a position followed by pride and arrogance after attaining it.

Cast out the ooze of those five corners!

An angel and a hermit went

past some car-rion. The her-

nose, because

peple be suche repreuyng of synne, bat bey schulde nozt knowe be synfull; bat is ypocrysie. And whanne bou zevyst opynly or priugly almesse, or fastyst, or doost penauns, or ony ober holy dede, to bat entent to ben holdyn holy; it is ypocrysie. 4 And in bi schryfte, whanne bou for schame helyst ony foul synne, or in colouryng bi synne in schryfte, ony parcell to o preest & an-oper parcelt to an-oper preest; all bis is Seynt gregorie seyth, libro 10. moralium, xxxvj. 8 capitulo, bat an ypocryte, a popholy man, is lyche an irane 1; for an eran, whan he hath longe trauayled, & myche, to makyn his web, banne comyth a lytel wynd and blowyth awey all to-gedere. Ryat so, an vpocryte, whan he hath gretly & longe trauayled, 12 & vexid his body in penauns & in obere holy werkys, to ben holdyn holy, panne comyth a lytel wynd of mannys mowth, pat is, a lytel preysing, & blowyth awey all his mede. perfore, be 16 ze nozt as ypocrytes. Mat. vj.

for his wose of ypocrysie is thre fote brede. On is, what hou dost a foul synne in priuyte, & schewyst be holy a-fore men. An-oper is, whan bou dost gode dedys, bat men schulde wenyn bou were a good man. be thridde is, what bou woldyst getyn 20 dignyte or benefyse, or baylyschyp, or ony oper offyse, & beryst be mekely, to make men wene bat bou were worthy to take so gret astate. & whan bou art in bat estate, bou schewyst what pou art wythinne, panne wexist pou stowt & felt, and puttyst 24 out bi venym of pride. ferst bou semyst a scheep, and banne bou schewyst be a wolfe. And so, be be frute, men may knowe be tre. caste out of bi pytt his wose of pride in be cornere of ypocrisye! caste out be wose of alle bise v. cornerys of pride 28 forsayde, hat is, presumpcyoun, veynglory, vnbuxumnes, boldnes, & ypocrysie; and be obere cornerys of pride I schal schewe 30u an-ober day.

The Angel and the Hermit.

Ex vitis patrum 2. An aungyl, in lyknesse of a man, & an heremyte wentyn to-gedere forby a stynkyng carayn. be hermit stopped his myte stoppyd his nase for stynche. be aungyl seyde to him:

¹ MS. in margin: 'exemplum.'

² MS. in margin: 'narracio.'

'why stoppyst bou bi nase?' be hermyte seyde: 'for I may be could not nost suffre bis foule stenche.' afterward kom agens hem a prowd smell. man, rydyng in prowde aray all dysgysed. panne be aungyl when they met 4 ferre fro hym helde his nase. be hermyte seyde to him: 'why proud array, the angelstopped his stoppyst bou now bi nase? be neldyth nozt.' be aungyl [Fol. 26 b.] seyde: '3one prowde man stynketh foulere for his pride in be smell of the syste of god & of alle aungelys, ban be stynkyng careyn dede proud man was 8 wherfore bou helde bi nase. for pride in man stynkyth that of the a thousand-fold more to god pan ony rotyn hound stynketh carrion. in he syst of man.' Augustinus: 'Tolerabilius vtique canis putridus fetet hominibus quam anima peccatoris deo.'

bear the foul Afterwards, a horseman in

12 berfore, caste out of bi pytt be stynkyng wose of pride, tyl Cast out of your bou fynde a syker ground & a clene, bat is, lownes. for as gold pride, till you find the solid excellyth in pryce alle metallys, and bawme excellyth alle ground of humility! lycourys, & drawyn lowest doun to be botome of be vesselt, 16 passyng obere lycourys; Ryst so, lownesse excellyth in precyoushed alle obere vertuys, & euere drawyth down to be netherest place. In valeys of lownesse entryth water of grace; in hylles of pride it rennyth away. Jacobus iiij.1 'Superbis 20 resistit, humilibus dat graciam.'

[The Fiend who would smite the Abbot.]

Example. Ex vitis patrum². be feend mette on a day wyth one day, the 65 macharye, be holy Abbot, & wolde a smyten hym wyth a scharp smite the Abbot Macarius with 24 sythe, & he myste nost towchyn hym. be feend cryed, & seyde: 2 scythe, but he could not hurt 'Macharye, bou fastyst mechyl; I faste myche more, for him. I neuere eete mete. bou wakyst myche; I wake wel more, for I slepe neuere. but bou hast lownesse, & bat had I neuere! He was overpowered by the abbot's 28 berfore, in bi lownesse, bou ouyrcomyst me.' humility!

Seynt Austyn seyth: 'be most euydent sygne of hem bat The mark of schal be dampned, is pride. be most opyn signe of hem bat be damned, is schal be sauyd, is lownesse & charyte. 3if bou wilt be dampnyd, of those who 32 kepe in be stylle be wose of pride; 3if bou wylt be sauyd, caste is humility. out of bi pytt be wose of pride, tyl bou come to be ground of

² MS. in margin: 'exemplum vel narracio.' ¹ Jas. iv. 6.

76 The Sixth 'Corner of Pride' is Disdain. Example from Samuel. [CH. XI, XII.

lownesse! panne schalt bou ben heyghed in heuen! 'Qui se humiliat, exaltabitur 1.'

bis lownes, here in oure lyuyng, bat we move be heyghed in heuen, in oure endyng, graunte vs he bat for vs deyed on rode tre.

Capitulum xij.

De Superbia.

8

THE oper day, I schewyd 30u fyve cornerys of pride; & now 3 I schaft telle you vp be obere cornerys of pride in youre wosy pytt, bat is, in zoure synful herte.

The sixth 'corner of pride' is Disdain; i.e. if thou de spise simple folk, and treat thy subjects with contempt.

be sexte cornere of pride is indignacyoun; pat is, whan pou 12 hast dysdeyn of symple folk, & lust nost to speke to hem but full of scorn & of iapys; in beryng be foule to bi sogettys, & hareiously takyst on wyth hem, & wyth bi peerys, & wyth bi bettyr, & felly & prowdly schamyst & reprouyst hem, more for 16 pride þan for charyte, more for þi temperal harme þan for here trespas azens god; in repreuyng obere of here symple kynrede, of pouert, of mysschap, & of suche opere thynges. Indignacyoun is ofte tym cause of myche harm. ij. Regum xxj. co.2 In 20 be dayes of kyng david was a gret hungyr in be lond of Israel. duryng thre zere. Dauid askyd of god why bat hunger fell bere in bat lond? god seyde: indignacyoun is cause! for saul because Saulhad & his meyne wentyn wyth gret indignacyoun, &, wyth dyspyzt, 24

slain the Gibe as servants in

the country.

In the time of

King David,

there was a famine in Israel,

onites who lived oppressedyn & slowyn be pore seruauntys in hat lond, be whiche weryn of he cuntre of gabonye, hat com thedyr & goldyn hym to be iewys, & weryn here laborerys & here seruauntys. & zitt for all hat, manye of he iewys haddyn gret indignacyoun of 28 hem, and haddyn hem in gret dyspyst; Josue ix. ffull of mych

wo | and dyspyst, of nede & of pouert, was here lyif. for be [Fol. 27 a.] gret indignacyoun of be prowde iewys, bei weryn to hem in dyspyst & in abieccyoun. Ps.3 'Obprobrium habundantibus, 32

¹ Matt. xxiii. 12. ² 2 Sam. xxi. 1 sqq. ³ Ps. cxxii. 4.

& despeccio superbis.' for his pride of indignacyoun was hat hungyr in israel thre zere, be be wreche of god.

pe seuenthe cornere of wose in pride is vnschamfulnes; pat The seventh 4 is, whan bou hast no schame of bi synne, & whanne bou auaun- Impudence; tyst be of bi wyckydnes, and spekyst of bin harlotrye opynly to sin openly and boast of thy sin. be peple, for delyst, and leuyst for no schame of god ne of be world; and whanne bou synnest opynly, wyth-oute schame,

- 8 & whanne bou enioyest of bi wyckydnesse. Ps.1 'Quid gloriaris in malicia, qui potens es in iniquitate ?' Why enioyest bou in bi malyce bat art so myghty in wyckydnes? god schal dystroyen be in-to bin ende. he schal stubbyn be vp, londe 12 & roote, & cachyn be out of bi dwellyng-place. he schaft caste pi roote fro be lond of heuen. Ps.2 'propterea deus destruct te in finem, euellet te, & emigrabit te de tabernaculo tuo, & radicem tuam de terra viuencium.' berfore Seynt Poule, Eph. v.3, seyth:
- 16 'Be no swyche foule synne nemlyd in zow, no harlotrye, ne ober foly, ne foul spekyng.'

bis vnschamfulnesse is two fote brede of wose. be o fote is This corner is fole hardynes; bat is, boldnes in bin opyn synne, & hast no breadth; viz 20 dreed ne schame to don euyl, ne to spekyn euylt. Anober fote ness in open sin, brede of wose in his cornere of pride, is fole schame; hat is, modesty; i.e. whanne bou lettyst to do gode dedys in be syst of folk, for from doing a schame of be world; for bou art a fole bat, for schame of be fear of the scorn 24 world, lettyst to don a godd dede bat may plese god, for ony speche. for he is a fool bat lettyth, for schame, to do wel, for

1. foolish bold-2. foolish if thou refrain good work for

28 De viij. & be laste cornere of wose in pride is sturdynesse; The eighth pat is, whanne bou excusyst bin opyn or pryve synne, bi Sturdiness; i.e. if thou exwyckydnes, & pi defawąte, & wylt nost knowyn bi defawte, ne cuse thy sin, wylt nost suffryn to ben vndertakyn. & bis is on of be werste reproof.

he plesyth nost god, but be world. perfore castyth out of soure pyt bis two fote brede of wose in pride in be seuenthe cornere!

32 parcellys of wose of all pride, as seynt Austyn seyth, libro xiiij. 1 & xiij. capit., de ciuitate dei, sic dicens : 'Peior dampnabiliorque superbia est, quum in peccatis suffragium excusacionis exquiritur.'

berfore caste out be wose of sturdynesse in be viij. cornere of

¹ Ps. li. 3.

² Ps. li. 7.

3 Eph. v. 3.

A proud person is like a lion which would reign over all animals.

& Albert 1 seyn. A lyoun wylt hat alle obere bestys do worschyp vnto hym, & dredyn hym, & obeyin vnto hym. Ryzt so, a prowd man desyreth bat alle men schulde hym worschepyn, 4 & dredyn, & to hym obeyin. Jeremie xlix.2 'Ecce quasi leo ascendet de superbia.' þe synne of pride most dysplesyth god Pride most disof obere synnes, for it dystroyeth alle vertuys. it makyth a soule, bat is lyche god, lyche be feend of helle. Dicit doctor: 8 'Apostate angelo homo similis efficitur, dum homo hominibus similis esse dedignatur.' God schal ponyssche on man more for his pride in peyne ban for ony oper synne. Ps.3 'Retribuet habundanter facientibus superbiam.' gregorie seyth, libro xxxiiij. 12

pride! A prowd persone is lyche a lyoun, as seynt Thomas

and he will punish it more than any other sin.

pleases God,

For it is the root moralium, prope finem, but pride is roote of alle synnes. for, but a roote were wryed in be erthe, no braunchys schulde growyn out. Ryst so, but pride were rootyd in be herte, no

synne schulde springe | oute. gret multitude of folk euermore 16 [Fol. 27 b.]

folwyth a qween. Ryzt so, synnes wyth-owtyn noumbre folwyn pride. perfore pride is gween of alle synnes, for pryde is

and the queen of sins.

As soon as a

begynnyng of euery synne. Whoso kepyth pryde, he is full of aff cursednesse. Ecc. x.4 'Inicium omnis peccati superbia; qui 20 tenuit illam, adimplebitur maledictis.' In wrastlyng, whan

wrestler lifts the foot of his adversary, he throws him over; so the Devil first raises man's self-love to pride, and then brings him to damnation.

a chaumpyoun may lyften an-operys foot, banne he throwyth hym doun. Ryght so be feend, whanne he may lyfte be foot of bin affeccyoun vp to pride, he castyth be down to synne and 24 to dampnacyoun. be heyzere he rayseth be vp be pride, be lowere & pe fowlere falt pou schalt haue 5 at pin ende in be pytt of helle. 'Qui se exaltat, humiliabitur.' A prowd man is vnhappy; for eueremore, of good sede he repyth wycked corn. 28 bat is for to say, of gode dedys bat he doth, he repyth synne & dampnacyoun, for prowd he is perof, & lesyth his mede.

If you persist in pride deliberately, it is deadly sin;

Whanne bou holdyst bi-self in bin herte gret & worthy, sif bat elacyoun dure stylle wyth full avysement, & dely3t, & desyre 32 of worschypp, panne it is dedly synne; secundum Thomam,

¹ Cf. Albertus Magnus, Compendium Totius Theologice Veritatis, Lib. iii. Cap. 14. ² Jer. xlix. 19. ³ Ps. xxx. 24. ⁴ Ecclesiasticus x. 15. ⁵ MS. 'haue in helle,' anticipation of the following words.

ija, ije, q. q2 1. But zif in bin herte come suche sterynges of but should your pride, wyth-oute delyberacyoun, & bi doom of resoun consente to itunwillingly, nost berto, ne delyst nost longe berin, banne be sterynges of

it is venial sin.

4 pride are venyall synne.

¶ In veynglory 2, whanne bou desyrest to ben holdyn gret in Boasting may be obere mennys mowthys, in praysinges owtward, aif bou desyre men give you pat wordly praysing for to fle a wyked lose & a wyked name, it is falsely;

a bad name

8 nedefult for þat skyl. Samuel preysed hym-self, primo Regum ij. 3if bou desyre preysing, in entent bat god schulde berby be it is charity, if inworschepyd, & pi neyghboure edyfyed in soule, bat is charite. one's neighbour; for pat skyl Poule preysed hym-self, ij. corinth. xij. but zif hou butifone should

tended to edify

12 desyrest suche praysing for coueytise of lucre, as be pharyseis praise for gain's dedyn, in feynyng longe preyerys, bat is dedly synne. 'Et sic deuo-sin. rabant domos viduarum.' Mat. xxiij. And whanne bou desyrest, Also, vainglory or dost, ony dede lefful for to have praysinge, and be ende & be used as a means for committing

sake, it is deadly

16 entent is for to don perby ony dedly synne, panne is pat desyre another sin. of praysing, deally synne. as bus; bou zeuyst of bi good to be preysid, worschepyd, or louyd, wherby bou myste in be ende do leccherye, or sum obere dedly synne; banne is bat desyre of

is deadly sin if

20 praysing dedly synne, as wel as be dede folwynge. And whanne bou dost a dede bat is dedly synne to be praysed perfore, panne is bat desyre of praysing, dedly synne. And whanne bou dost But if no deadly a venyal synne for to ben praysed perfore, so it be don, pat the desire of

24 berby no dedly synne folwe in be ende; banne is bat desyre of praysing, venial synne. as bus; bou hast rycches or precyous clothys for to be worschepyd or praysed of be peple. be desyre of bat praysing & bi delyste in be rycches & clothys is venyal

28 synne. but 3if dysgysing, or excesse of clothys, or wastfull expendyng, or euyl getyng, or euyl kepyng, or mysvsyng, be berin, or opere be hynderyd berby, or harmyd, or be entent to do berby ony dedly synne, or for to stiren obere to dedly synne;

32 banne is bat desyre of praysing & dely3t in be clothys & rycches, dedly synne. 3if bou do vertuys or gode dedys princepally for Virtues and good

¹ Thomas d'Aquino's Summa Theologica IIa (pars) IIe (partis), quaestio 92 (?). Cf. Migne, Thomas Aquinas; Paris, 1862.

² MS. in margin: 'de vana gloria.' 8 Matt. xxiii. 14.

the sake of praise, are [Fol. 28 a.] deadly sin;

80

but if the desire of praise be not and if it be soon given up, it is venial sin.

bat ende to be praysed, it is to be dedly synne, bo gode dedys & vertuys. as bus; Preche, | synge, rede, saye massys, zeue almes, make pi prayerys, faste, do penaunce, & pou do hem only for but entent to be praysed, to be worschyped, or holdyn holy, or 4 to have be grettere wordly lucre; it is dedly synne, bo gode dedys, for it arn dyffoulyd in pride, in veynglorye. but 3if bin entent the main motive, in be begynnyng of bo gode werkys is princypally for be love of god & for charyte, & nost princepally for preysyng, banne, bows 8 bere falle, after be begynnyng of bin gode dedys, in-to bin herte desyres & thoustes of praysinge & veynglory, so it be avoyded sone wyth dyscrecyoun & doom of delyberacyoun, whanne bou art avysed afterward; panne po desyres & elacyouns of veyn- 12 glory arn but venyalt synne. Perfore, takyth heed be my woordys, whanne ze synnen in pride venyally, & whanne dedly, & castyth out of soure pytt be wose of dedly synne in pryde, in alle his viij. cornerys, þat is, in presumpcyoun, in veynglorye, in 16 vnobedyens, in boldnes, in ypocrysie, as I tolde zou be ober day, & also in jndignacyoun, in vnschamefulnes, & in sturdynes, as I have told zow bis day! & cast out bis wose depe, tyl ze fele & Large fishes are fynde a syker ground of mekenes & lownes. grete fyssches are 20 net, while small takyn in be nett, & slayn; smale fyssches scapyn throuz be nett into be watyr, & lyven. Prowde folk are takyn in be feendys [nett], & are slayn in peyne of deth; smale folk 1, in lownes, scapyn thrugh be feendys nett of temptacyoun in-to be watyr of 24 grace, & schal lyvyn in blysse.

caught in the ones escape : the proud will be damned, but the humble will be saved.

[The Countess damned for Pride.]

A pious and noble countess was brought to damnation,

Exaumple. libro de dono timoris?. A countas, chast of body, 62 gret in doing almes-dedys, devowt in prayerys, devid, & was 28 drawyn wyth feendys to helle-ward, & cryed, 'allas!' & aperyd to a lady of fraunce, fowl as a feend, & seyde to here: 'be bou ware be me & alle opere! for I was a good lyuere in alle opere

too great ing grandly.

because she took thynges, saaf I hadde delyzte in pride & veynglorye, in prowde 32 pleasure indress- aray of myn heuyd & of my body, in longe traynes, & in brode hornys, and I desyred werdly worschyppe. and only for bis pryde I am dampnyd wyth-outyn ende!'

¹ MS, folk folk.

² MS. in margin: 'narracio.'

Sythen bat a countasse was dampnyd for pryde, beth ware, ze poore folk bat are prowde, & takyth lownes! 'Magnus potes esse & humilis; pauper potes esse & superbus.'

[The Humble Nun.]

Heraclides dicit. Exaumple 1. In a Nunnerye was a nunne There was a nun pat, for loue of crist, lefte pride, & toke lownes, & made here as every kind of humiliation a fool, & obeyid here to alle here sustren as here fool. sche wyssche from her sisters, and was looked

- 8 here dyssches, & scouryd here pottys, sche turnyd here spyttes, upon as a fool. sche lay in be kechyn nyzt & day, sche sate neuere at borde, but eete of here trenchourys & of here broke mete bat was most abiecte. sche wente euere bare-foote, here heuyd was wryed
- 12 wyth rente clowtys. bey in be kechyn, for iape, pouryd on here hefd hoggyswasch; sche grucchyd neuere. Be steryng of an Ahermit, on his aungyl, an holy man, þat hyzt Pincerius, kom out of desert to þat vent, nunnerye, & clepyd aforn hym alle be nunnys, saaf sche fayled

16 bat made here as a foole. be holy man seyde to hem, 'On of 30w fayleth zit here.' be nunnys seyden, 'none fayleth but a fool.' be man seyde, 'clepe here hyder!' sche com. be holy abbot fell fell down before doun to here fete, & seyde to here, 'holy modyr, blysse pou me!', her, and asked for her blessing.

20 Sche fell doun to his fete, & seyde, 'holy fadir, blysse bou me!' here sustryn seyde, 'Abbot, sche is a fool. Why do ze here | bis worschip?' be Abbot seyde, '3e be folys! for sche is [Fol. 28 b.] holyere ban ze or I.' banne here sustryn cryedyn here mercy

24 of be dyffoule pat bei dedyn here, & sche forzaf it hem. In bis After her death, lownes sche dyed; & aungelys, wyth melodye, beryn here to blys. heaven.

fforsakyth pride, takyth lownes, bat aungelys mowe bere 30w Therefore, be humble! to blyss! To be whiche &?.

Capitulum xiijm.

28

De luto Inuidie.

HE oper day, I tolde 30u how 3e schulde castyn out of 30ure pytt be wose of pride. now I schal telle 3ou how 3e 32 schal caste out be wose of enuye. I rede in Jer. xxxiiij. capitulo, The 'coze of 1 MS. in margin: 'narracio de humilitate.'

two daughters

Envy conceived bat her was a modyr hat conceyvid two dowsterys. he modyr from the Devil. is Enuye, here two dowterys arn ioye of bin neyghbourys harme & sorwe of bin neyghbourys good. bise two dowsterys enuye conceyvyd of be deuyl, for be feend is here fadyr, for he wolde 4 bat alle men weryn evylle, & bat no man were good. berfore, thrugh his enuye, deth of dampnacyoun entryd in to mankynde. sapiencie primo 1 'Inuidia diaboli mors intrauit in orbem terrarum.' berfore, bei bat enioyen of wyckydnes, & sorwyn of 8 goodnes in here neyaboure, arn verryly dowterys of be feend, for bei folwyn hise condycyouns.

Envy is the worst of all sins,

to all virtues.

TEnuye is werst of alle synnes. why? for obere synnes arn contrarye to on vertew, as pride is contrarye to lownesse, 12 leccherie is contrarye to chastite, coueytise is contrarye to largenesse, & so of obere synnes. but enuve is contrarye to for it is opposed alle vertuys & to alle goodnessis. berfore, envye is nort only wyked, but it is werst of alle synnes. 'hec est fera pessima, 16 que deuorauit ioseph; 'gen. xxj.2

Envy has 3 'corners': The first is in the heart, and it is spectively: judging falsely, 2. thinking badly of an other's goodness, 3. jealousy of another's welfare.

Enuye hath iij. cornerys of wose. be ferste is in be herte, be secunde in be mowth, be thridde is in dede. ¶ In be cornere 3 feet in breadth. of Enuye in herte s is thre fote brede of wose. pe ferst fote of 20 These are rewose is fals demyng. An-oper is, whan bou in enuve demyst falsely in bin herte be goodnesse of an-oper man. be thredde fote of brede of wose is foly forthynkynge; pat is, whanne bou in herte art sory of an-opere mannys welfare. Prouerbia xviii.4 24 'Qui in ruina letatur alterius, non erit inpunitus.' enioyeth hym of an opere mannys harm, he schal nost be vnpunysched. Seynt gregorie seyth in prologo moralium, whanne an harpe is weel sett in tewne, whanne a stryng of be 28 touched, moves harpe is towchyd, anone an-oper stryng bat is acordyng to bat stryng in tewne, is steryd & mevyd of be towchyng of his felawe. Ryght so gostly, whanne a good cristed man is towchyd wyth ony bodyly or wordly dyssese or myscheef, 32 an-oper good cristen man, acordyng wyth hym in loue, wythoutyn enuye, is styrred, & hath ruthe & pyte of his dyssese.

The string of a harp, when others in unison:

even so, the good christian is seized with compassion for his neighbour's WORR

¹ Sap. ii. 24. ² MS. in margin: 'Inuidia in corde.'

² Gen. xxxvii. 33. 4 Prov. xvii. 5.

hadde Seynt Poule ruthe of operes harme, and berfore he seyde, 'Quis infirmatur, & ego non infirmor'?' Who is syke, and I am nost syke berfore? as bows he seyde, 'no man is syke, but I be

4 syke.' for Poule techyth vs, Ad Romanos xij.2 'Gaudere cum gaudentibus, & flere cum flentibus.' Enioyeth wyth hem bat enioyen in prosperyte, wepyth wyth hem bat wepyn in aduersite! bat is to seyne, puttyth awey enuye out of 30ure herte, & Be not envious,

s enioyeth nost of operes harm, ne sorwyth nost of operes welfare;

but enioyeth of operes welfare, & beth sory of here dyssese!

Pe secunde cor-nere of wose in enuye is in be mowth 3, [Fol. 29 a.] & pat is thre fote brede in wose. pe ferst fote of wose in pis The second corner is in the

12 cornere of enuye is myssaying; but is, whan bou spekyst euyll is a feet in of an-oper mannys goodnesse, & peynest be to maken it lees, i. slander, The secunde fote brede of wose in his cornere of envye is 2. 'bitterness,' i.e. to enaggerbytternesse; pat is, whan bou heryst eugl of an-oper man, & ate, and to spread calumny,

but compassion-

16 bou makyst it more, & dost it be knowyn abowtyn, & whan bou wylt nozt techyn obere, & counseylin hem to be beste, ne comfortyst hem in here gode, ne warnyst hem of here harm, ne tellyst hem here profyst; but iapyst & scornyst opere, & art redy to procuryn

20 hem harm. be thredde foote brede in wose in bis cornere of enuve is bacbyting 4; bat is, whan bou spekyst euylt be-hynde 3. backbiting. a man, & turnyst all bat bou mayst be gode dedys of an-ober man to be werste. In his corners of wose in he mowth is sowyng of Sowing of dis-

24 dyscorde 5; pat is, whanne bou makyst hem enemyes bat were freendys, & makyst stryif & debate wyth talys & lesynges berynge aboute. I fynde, Prouer. vja.6, þat among alle synnes god gretly hatyth hem bat sowyn dyscord amonge neysbourys,

28 for bey ben verryly be chylderin of be fende, & bei ben contrarye to crist, bat is prince of pes & louere of pes, & bei ben acordyng to be feend, bat is prince of debate & of dyscorde. berfore seyth be gospel, Mat. vo.7 'Blyssed be makers of pes!'

32 cursed, banne, are bey bat sowyn dyscord, to brekyn be pes.

3 MS. in margin: 'inuidia in ore, 1, 2, 3.'

³ Rom. xii. 15. 1 2 Cor. xi. 20.

⁴ MS. in margin: 'bacbityng.'

MS. in margin: 'discordia.'

⁷ Matt. v. 9. 6 Prov. vi. 19.

The third corner is in the deed, and is 3 feet in breadth, viz. r. restraining a man who commences well;

be thredde corners of wose in enuys is in dede 1; & pat is of thre fote brede of wose. pe first fote brede of wose in dede is puttyng on bak or restreynyng, þat is, whanne þou restreynyst & puttyst a-bak in bi dede, all bat bou mayst, a man bat hath 4 2. ruining a man a good begynnyng, & wolde do well to god & man. be secunde

who would fain do right;

fote brede of wose in dede of enuye is a fordoyng; pat is, whanne, for enuye in bi dede, bou dystroyest him bat wolde do ry3t bothe to god & man. be thridde fore brede of wose of 8 enuve in dede is oppressing of wyles; bat is, whanne bou, for enuve, abatyst be name of a good man in all bat bou may. be lawe, vi. questio j. capituld 'deteriores' , [seyth] bat a bakbytere is werse ban a theef3; for it is werse to stelyn awey a mannys 12 good name ban his catell. Prouer. xxij.4 'Melius est bonum

Caste out of bi pytt bis wose of enuye in bise cornerys; bat is, out of bin herte, out of bi mowth, & out of bi werkys, & 16

3. discrediting the name of a good man.

Cast out the 'ooze of Envy,'

forsake be sede of dyscord! ffor doctourys seyth bat enuye, in be, turnyth gold to copyr 5, precyouse stonys in-to wose, corne in-to chaffe, wyne in-to watyr, hony in-to galle, day in-to nyst, ioye in-to sorwe, bawme in-to dunge, electuarium in-to venynd. 20 'Convertit aurum in cuprum, gemmas in lutum, granum in paleam, vinum in aquam, mel in fel, diem in noctem, gaudium in merorem, balsamum in sterquilinium, electuarium in venenum.' bis is for to seyne, all goodnes in him bat hath 24 enuye is turnyd in-to wyckydnes, alle vertues are turnyd in-to synne; for of alle goodnes & vertuys in his neysboure he sorwyth, & of all his ney3hbourys dyssesys he enioyeth. perfore, as in a good lyuere all thing, good & wycke, turnyn hym to 28 gode; Ry3t so, in an envyous man, alle thinges, goode & wycke,

for Envy turns all goodness into wickedness.

nomen quam divicie multe.'

'Diligentibus deum omnia

turnyn hym to harm & synne. 1 MS. in margin: 'in opere (†).'

² cap. 15. Causa 6. quæstio 1 [Corpus Jur. Canon. i. 557].

³ MS. in margin: 'detractor peior est furg.' e cut off, and the word wrongly restored as 'furto' by a later hand.

^{*} Prov. xxii. 1.

⁵ MS, in margin: 'Inuidia multa mala facit.' This gloss having been injured by the binder, it is re-written by another hand in smaller characters.

cooperantur in bonum1; sic per contrarium, inuidentibus omnia cooperantur in malum.

Enuye is contrarie to be holy gost 2, & be synne bat god most Envy is opposed 4 hatyth; for it | is so perylous 3, bat vnethys be enuyous man Ghost. comyth to repentaunce. In vj. maners a man may synnen agens [Fol. 29 b.]
The six sins be holy gost: Oon is presumpcyoun 4, bat is, ouyr-hope; bat is, against the Holy Ghost are: whan bou wylt nozt leue bi synne, but trustyst in goddys mercy. 1. presumption,

- 8 bou makyst goddys mercy to ouyr-large. for, bof bou synne euere in bi synne, bou wenyst bat god wyl nozt lese be. bere holdyst bou god vnryztwyse, and settyst his ryztwysnes at nouzt. And so bou makyst goddys mercy to large & his rystwysnes to
- 12 scars. & so longe bou mayst synnen in bis, bat bou schalt neuere haue mercy. ¶ be secunde synne azens be holy gost is 2. despair, wanhope 5; bat is, whan bou art so full of foly, bat bou trustyst nost in be mercy of god; for bou thynkest bat god may nost
- 16 forzeue be bi synne. & so, in bat wanhope, bou makyst god mercyles, & in his ouerhope hou fordoost his ryztwysnes. ¶ he thridde synne agens be holy goste is hardnes of herte 6; bat is, 3. hardheartedwhanne bou art so hardyd in synne, bat no man may wynne be

20 out, and bou wylte nost amende be for ought bat men may do.

¶ be ferthe 'synne is dyspy3t of penaunce; bat is, whanne, in 4. contempt of comberaunce of be feend, bou wylt nozt repente be of bi synne.

The fifte synne is feystinge agens grace of be holy gost; but is, 5, opposition to 24 whan bou woldyst for-don hem bat arn led wyth be holy gost. Holy Ghost, for be enuyous man wolde fordo bat be holy gost puttyth to hem. The vj. synne is fyzting agens soothfastnes; hat is, 6 opposition to whanne bou wytingly holdyst agens truthe, wyth al pi mygt.

28 & benne getyst bou no mercy, for so don heretykes, bat holdin azens be feyth.

¹ Rom. viii. 28.

2 MS. in margin: 'Inuidia est contraria spirituo (sic!) sancto.'

3 MS. 'perlyous.'

4 MS. in margin: Sex modis potest quancis peccare in spiritum sanctum' 'I. presumpcio.'

⁵ MS. in margin: '2. wanhope.'

6 MS. in margin: '3. Duricia cordis.'

7 MS. in margin: '4, 5, 6,' without side-notes.

These sins are seldom confessed,

and therefore seldom forgiven.

bise sexe synnes bynden a man so faste, bat vnethe I may fynde a man' bat wyl in schryfte grauntyn bat bise ben synnes, no be repentant of hem. perfore it is selden seen bise synnes forzeuyn. Perfore beth ware of enuye! for bat in be 4 is on of be synnes of be holy gost, for it makyth be, wyth all bi myst & bi counseyl, to lettyn obere bat woldyn do wel, & it makyth be to holdyn azens truthe. caste out of bi pytt bis wose of enuye, 3if bou wylt haue mercy of god! 8

If thou be envious from a natural desire, it is venial sin;

In bin enuye, 3if bou have heuynesse of bi neghbourys prosperite, in appetyte, wyth-outen full avysement; zif bou be bi

neighbour's berately, it is deadly sin;

but if thou be sorry for another's wealth, because it harms or his neighbours, there is no sin.

nature haue enuye, it is, in be ferst steryng, but venyal synne. if thou envy thy but whanne bou with full avvsement & with ful deliberation 12 prosperity deli- art sory of bi neghbourys prosperyte in bin enuve, banne sorwyst

bou of his welfare, here bou schuldyst enioven, & hat is dedly synne. But whan bou art sory of an-operes prosperite, nou;t for enuye bat he excellyth be in goodnesse or rycches, in loue 16 the man himself or worschip; but bou art sory of his temperall godys, for bou seest it turnyn hym to harm of his soule & to harme of his nevabours; but heavnes & sorwe of his wordly prosperyte in be is good & no synne. And bou seest bat he with his temperal 20 welthe doth be wrong, or ellys he hynderyth & noveth obere gode & trewe men wyth his 2 temperall godys; bof bou sorwe for his prosperyte for bat cause, it is venyal synne, or ellys no synne. And zif bou art heuy bat bi neyzboure hath myche 24 good, & pin heuynes is nort for be good, but because he is pruddere, be more teraunt, be more ouerledere, be more cursyd lyvere, for his good; panne bin heuvnes is leefult. i. Cor. iii.3 ' Emulamini spiritualia.' Ps. 4 'Noli emulari in malignantibus, 28 neque zelaueris facientes iniquitatem.' 'zelaui super iniquos, pacem peccatorem videns 5.' perfore castyth out of 30ure | pyt be wose of enuye, be whiche is dedly synne in alle his thre

[Fol. 30 a.]

cornerys, bat is, in herte, in tunge, & in dede! 32

A dog will bark at a man for walking by his side.

An enuyous man is lykenyd to an hound. an hound is wo bat ony man goth besyden him in be waye, bof be man

1 MS. aman. 2 MS, his his. 3 I Cor. xiv. I. 4 Ps. xxxvi. 1. 5 Ps. lxxii. 3.

do hym non harme, & berfore he berkyth on hym. enuyous man is wo of an-oper man bat stondyth, or syttyth, by him, or goth besyden him in be waye, bof be ober man do hym 4 non harm, 3et he wyl berkyn on hym bacbytyng, & lesynges, & dyscorde. As sum hownd, beforn a man, fawnyth hym wyth his tayl, & behynde him byteth hym; So be enuyous man spekyth sum-tyme fayre beforn an-opere, & bakbyteth hym 8 behynde. berfore, ete bou nozt wyth be enuyous man, ne desyre bou nozt hise metys! Prouer. xxiijo.1 'Non comedas cum homine inuido, & non desideres cibos eius!'

Delue bou depe out of bi pyt bis wose of enuye tyl bou Delve out the 12 fynde & fele a syker grownd, bat is, frenschyn, bat is, loue. who-so styketh faste in wose of enuye, he may euyl out but god friendship and love beneath. helpe hym. perfore Dauid seyth, Drawe me lord out of bis wose, þat I styke nogt faste þerin! 'Eripe me de luto, vt non 16 infigar 2. Delve depe out of bi pytt bis wose of enuye tyl bou fynde be trewe ground of loue to bi neygheboure. who-so louyth nozt his neygheboure, he dwellyth in deth, vt dicit Iohannes in epistola sua 3. ffor enuve ofte tyme is cause of

ooze of Envy ffor till you find the

[The Hermit and his Bear.]

20 a schamefull ende.

珊 Exaumple 4. Gregorie seyth bat an holy man clepyd Florence the fflorencius dwellyd alone in his selle, & had wyth him for to God for some creature to live 24 his sustynaunce but vj. scheep. he preyid to god to sendyn with him and keep his sheep. him sum wyght to dwellyn wyth him, to kepyn hyse schepe fro denowryng of wylde bestys. after his preyere, he fonde at his He found a bear he seyde did all he bade gate a bere, inclynyng to him in signe of worschip. 28 to be bere: 'go & dryue my scheep to here pasture, & kepe hem fro wylde beestys! and euery day come home at vndryn!' be wylde beste dede his byddyng 5. of bis dede, hys holy name sprange ouer att be cuntre. foure munkys of an-oper holy man, Four monks of 32 þat hyzt Euthicius, hadden enuye wyth fflorence þat he was so vied Florence,

² Ps. Ixviii. 15. 3 1 John iii. 14. 1 Prov. xxiii. 6. 4 MS. in margin: 'exemplum sine narracio.' 5 MS. 'ouyr all be cuntre' crossed.

and slew the hear.

holy holdyn, more ban here mayster Euticius, be-cause of bis bere. berfore, priuyly bey slowyn bis bere, to hynderyn his good name. be bere com nort home as he was wont to do. fflorence sowst him, & fonde hym slayn, & he wyste who slows 4 hym. he wepte more for here enuye, bat slowe him, ban he dede for be deth of his ber. banne he sayde 1: 'I hope in god bat in here lyve bei schul haue wreche for here enuve, bat dede bis dede.' hastely be same foure munkys wexyn foule leprys, 8 & here membrys rotyd fro be bone, & after bat deviden a foul deth. So be enuyous, but bei amendyn hem, schul haue a foul ende!

and the monks died a foul

Florence implored God's

vengeance,

death.

berfore caste out bis wose of enuve tyl ze fynde be ground 12 of frenschyp & of loue, for loue & frenschip is a good ground & a clene.

[The Two Faithful Friends.]

Two merchants. one of Egypt Baldacca, were friends. On a visit to his chant of Baldacca fell ill

Exaumple 2. Two marchauntes louvd hem to-gydere. pat 16 and the other of on dwellyd in egypt, & be ober dwellyd in Baldac. he of Baldac com to egypt, & he of egipt was glad of his comyng, friend, the mer- & schewyd hym alle hise godys & his tresooures. At viij. dayes ende, he of baldac wexe wondyr syke. lechys com, & lokyd his 20 wat yr, but sykenesse was non founde. At be laste he ope-invd

for love of one of his host's became his wife.

Fol. 30 b.]

his herte to his freend of egipt, & seyde bat he languryd & peyned for love for oon of hise maydenys to have here to his daughters. She wyif. his freend herde pat, & gaf here to hym, & all be good 24 but he schulde haue receyvid for here, & all be good but sche [schulde] have receyuyd also. he weddyd here, and led here

Afterwards, the Egyptian came beggar, and hid himself in a ruined temple. There he was found

wyth all pat good hom to Baldac. Afterward, he of egipt was to Baldacca as a a beggere, & for schame, on a nyzt, all nakyd kam to Baldac, 28 & entryd in-to an old brokyn temple to restyn bere-in tyl morwe, bat he myst go to his freend. Men comyn in-to bat temple to sekyn oon bat had slayn a man, & fondyn bere bat man al nakyd. Men seydin to him, 'bou hast slayne bat 32 man.' he seyde '3a,' for he wolde in bat pouert zerne haue be

and accused of murder. He did not defend himself, for he wished to die.

¹ sayde added in margin.

² MS. in margin: 'narracio.'

deed for schame. he was led to prisoun, & on be morwe he He was led to was led to be galowys. his frend here com, wyth ohere folk, to his hangyng, & knewe hym bat he was freend of egypte. His friend re-

4 & he of Baldac cryed, 'late be! late be! he is vngylti of bat and each of the mannys deth! hangyth me vp. for I slowe bat man!' banne self to the exebe oper freend was delyueryd, & he was takyn to ben hanged, of his friend. be frende bat was delyueryd cryed, 'hange me, & noat hym,

cognized him. two offered himcutioner in place

8 for I dede be dede!' be oper freend cried azen, 'hange me, for I am gylty, & nost he!' be mansleere was bere present, Then the real & seva & herde how bei bothe stryven to-gedyr, eyther for oberes loue, to have ben hanged gyltles; & had ruthe bat suche repented,

12 trewe louerys schulde haue be dede gylteles for his mansleyghter. & he sterte forth, & seyde, 'neyther of hem dede bat dede. I slewe be man!' he was boundyn; be obere two and confessed were latyn louse. be iustyse dyde hem alle thre be led a-fore

16 be kyng. whanne be kyng knewe be truthe, & sey; be grete But the king trewe loue amonges hem, he 3af lyif to be mansleere for be loue dismissed him, bat he schewyd to be obere two, to sauyn here lyves, to takyn his deth for his defawte. & be kyng rewardyd be obere two for and rewarded 20 here trewe loue. be freend of Baldac 3af half his good to his friends.

freend of egipt, bat was so nakyd & poore, whyche good he toke, & wente agen home to egypt, wyth ioye & worschyp, and was azen ryche in-to his ende. and eythir of his freendys hadde

24 a blyssed ende.

Ryat so, louyth you to-gydere in trewe loue! kepe wel bis Therefore, love one another! ground, & caste out be wose of enuye! and be kyng of heuen schal rewarde zou for zoure trewe loue, here in grace, & in zoure 28 ende in blysse! To whiche blysse &2.

Capitulum xiiijm.

De luto ire.

The oper day, I told you how se scholdyn castyn out of The ooze of source pyt be wose of spans and how ze schul castyn out of zoure pytt be wose of wretthe.

wretthe is, whanne bou art wroth & angry, fell, malycyous, desyringe wreche. Bertylmew, de proprietatibus rerum, libro A harp stringed xvijo.1, he seyth bat an harpe 2 bat hath strynges of wolfys

with wolf's and never keep in tune:

sheep's guts will guttys & of schepys mengyd to hepe, schal neuere be set wele 4 in tewne, be-cause be scheep & be wolf arn contrarye in kynde. so a company of Ryat so, bat companye schal neuere acorde, ne lyuen in pes

good and of ma accord.

[Fol. 31 a.]

The wrathful one compared to a wolf.

licious men will & reste, pere gode men & malycyous men, or rygtfult men & never live in angry men, dwellyn to-gy-|dere; for an angry man euere 8 rayseth stryif & debate. Prouer. xxvj.3 'Vir iracundus prouocat rixas.' In wrethe bou art lyche a wolfe, [bat] for his malyce wayteth his tyme to be vengyd on hym bat agreuyth hym. Ryat so, be angry, fell, & malycyous man wayteth his 12 leysere to wrekyn his tene at wylle. Seynt Austyn expounyth be tixt: Mat. vo.4 'Qui irascitur fratri suo, reus erit iudicio,' he seyth, as bere arn thre degrees of synnes in wretthe, bat is, in herte, in tunge, & in dede, and iche is werse ban obere, so 16 bere are thre degrees of peyne berfore, & iche peyne is werse ban ober.

The three degrees of wrath are:

1. hatred of the heart,

The firste degre of wretthe is in herte onlyche, & bat is clepyd hate of herte. 'Qui irascitur fratri suo, reus erit 20 iudicio.' Who-so is wroth wyth his brother, he is gylty to be dome, for he is worthy to be somounnyd to apere in be doom a-fore be hyze iuge, &, as he bat is gylty, to standyn at his answere, & bis is drede. for he bat hatyth his brober is a man- 24 sleere, and bis is a peyne. for it is a gret drede to come to his answere bat is so gylty.

2. malice of the mouth.

¶ be secunde degre of wretthe is in be mowth, bat is, malvee of be mowth. 'Quicunque dixerit fratri suo, racha, reus erit 28 consilio 4.' He pat schewyth out, wyth his mowth, dyspytously & scornfully be malyce of his herte to angryn his brother be-cause of wretthe, & to bryngen hym out of charyte; he is gylty to be

¹ Bartholomaeus, surnamed de Glanvilla. About him cf. Robert Steele. Medieval Lore, etc. London, 1893.

³ MS, in margin: 'exemplum de cithera.'

³ Prov. xxvi. 21 has: 'Sic homo iracundus suscitat rixas.'. The reading in our text is identical with Prov. xv. 18 and xxix. 22.

⁴ Matt. v. 22.

⁵ MS. iustyse crossed.

counseyl, for he is gylty & worthy to have be sentence of be dome be all be counseyl bat schal sytten wyth crist in demyng, and bis is a peyne more dredfull ban be firste.

4 The thredde degre of wretthe is in dede; bat is, whan bou, 3, vengeance. wyth bi tunge, or wyth bi dede, avengyst be of bin enemy for wretthe. for he bat, wyth his mowth, spekyth repreef, schame, or slaundre, or doth ony dede in malyce for wretthe, he is gylty 8 to be fyre of helle. 'Quicunque dixerit, fatue, reus erit gehenne'.'

and his peyne is most to drede.

Seynt Thomas & Albert, in compendio theologie, libro iijo. capitulo de ira2, bey seyn bat a man3 may forzeuyn his wrong to There are two manners of for-

12 his enemye in two maneres. In o manere is bis, to puttyn awey giving: his wretthe & pe rancoure out of his herte which pat he hadde one's wrath, and azens hym, & bis is euery man boundyn to don of lawe of charyte, zif he wyll be sauyd; for crist seyth, Mat. vjto.4, zif ze forzyue

1. by renouncing this is duty.

16 nost source neyghbours here synnes, be fadyr of heuen schal nost forzeve zou zoure synnes. 'Si non dimiseritis hominibus peccata eorum, nec pater celestis dimitet vobis peccata vestra.' In an-oper 2. by giving up manere is pis, for to fallyn awey fro be quareft bat he hadde to which is no duty but adds

20 his adversarie; and his is he nost bounde to do as for his to perfection. saluacyoun, but zif he do it, he is be more perfyzt, & schal haue be more mede berfore. ffor crist, for perfyzt charyte, forzafe his deth to hem bat slowyn hym, & seynt Steuen also.

24 bis wose of wrethe is foure-square: o sqware of wrethe is The 'ooze of a-zens god; bat is, whanne bou grucchyst azens god or azens squares, viz. his sayntes, whanne bou felyst dyssese; or whanne god werkyth God, nost bi wyll, bou seyst god is nost rystfull, he werkyth vnryst-

28 fully. An-oper sqware of wrethe is agens bi-self, bat is, whanne 2, against one's self. bou art so wroth agens bi-self, bat bou mayst neyther etyn ne drinkyn, & perchauns fallyst in sykenesse, for bou mayst nort haue bi wyll to be vengyd. bis wretthe agreuyth but bi-self.

32 ¶ be iij. sqware of wretthe | is azens bi meyne, as azens bi wyif [Fol. 31 b.] 3. against one's household.

¹ Matt. v. 22.

² The full title of the book is: 'Compendium totius theologicae veritatis, vii. libris digestum; ' its author is Albert the Great alone.

⁴ Matt. vi. 15. 3 MS. aman.

or husbonde, chyld or seruaunte, as whanne bou warowyst, chydest, betyst, & faryst as a wood man, & recchyst neuere what vessell bou brekyst. be ferthe sqware of wratthe is azens bi neyzboure, bat wonyth be-side be.

This coze is 7 feet in depth: x. hatred of the heart, i. e. quietly waiting for the time of vengeance.

4. against one's neighbour.

> bis wose of wretthe is vij. fote of depthe. be first fote of bis wose is hate priue of herte1; bat is, whanne bou spekyst lytel, & thinkest & menyst in herte myche malyce, abydyng bi tyme tyl bou mowe be vengyd. & lowryst, & chaungyst chere, & fleest 8 companye, & waytyst, whanne bou mayst eythir be lawe, or be lordschypp, or be helpe of wycked cumpanye, to harmyn bi neyghboure in his persone or in his good; glad in herte to plete, lothe to acorde, & at be laste bou acordyst wyth Judas kus. j. 12 Joh. iiij.2, who-so seyth bat he louyth his god, & he in herte hate his brothir, in bat wyse he is a lyere. whanne bou desyrest in herte harm or deth, or in wyl to sle an-oper, zif bou durstyst or mystest, or lokyst grysely or egyrly, all bis comyst (sic!) of 16 hate of herte. 'Impudici cordis impudicus oculus est nuncius.' Caste out bis wose of rankoure & of hate in be herte!

2. malice of the mouth.

be secunde fore depe of wose in wretthe is malyce of mowthe3, 3% bat is, stryif of woordys, & medle dispytous of tunge; & rehersyst 20 all be schame & wyckednes of an-obere bat bou kanst, & more ban bou knowist; & throwyst forth manye scornfull woordys in schame of an-oper. perfore seyn Poule seyth, Eph. iiij ', 'Omnis sermo malus ex ore vestro non procedat.' No wycked woord springe 24 out of zoure mowth! scornyth nost, dispyseth nost, bakbyteth nost, werwyth nost, be-schrewyth nost, prayeth for no vengeauns! clepyth opere be no eke-namys! schamyth no man! steryth non oper out of here charyte! chydeth noat! counseylyth non harm, 28 ne procuryth, ne comaundyth non harm! bis secunde fote depe of wose in wretthe of zoure mowth, castyth it out!

3. The deed of vengeance.

be iij. fote depthe of wose in wretthe is dede of wrethe 5; bat is, whan bou dost wreche, & hast no mercy, but fulfyllest be 32 crueff & be wycked wyl of bine herte in dede of vengeaunce, in

¹ MS, in margin: 'malicia cordis.'

² I John iv. 20.

³ MS. in margin: 'Malicia oris.'

⁴ Ephes. iv. 29.

⁵ MS. in margin: 'operis.'

sleinge, in werryng, in spyllyng of blood, in brennyng of housys, in dysherytynge of eyres, in dystroying of londys or beestys, in prisonyng, in raunsounyng, in betyng, in woundyng; alle pise 4 comyn of wratthe. who-so wyll in dede be vengyd, god schall take vengeaunce on him. perfore forzyve him pat harmyth pe, & panne, whanne pou prayist to god, pi synnes schal be forzeuyn to pe. Ecc. xxviijo. Qui vindicari vult a domino, inueniet 8 vindictam. relinque proximo tuo tibi nocenti, & tunc tibi deprecanti peccata soluentur. perfore, caste out of dede all pis wose of wretthe!

pe ferthe fote depthe in wose of wretthe is hastynesse or 4. flerceness in references:

12 feersnesse; pat is, whan pou in pi fervent ire, wyth-outyn ony abyding, or wyth-outyn ony avysement, hastely takest vengeauns in stertyng perto as a wood man, to bete, or to chastyse, or to don ony oper dede of vengauns, or in smytyng pi chylderyn, pi 16 servauntes, or opere, dyspytously & oute of mesure. caste out pis wose!

be fyfte fote depthe of wose in wretthe is mansleyghter; pat 5. manslaughter. is, 3 if ony man be pe hath be slayn, or hurt in body, or | harmyd [Fol. 32 a.]

20 in name or in his godys; or 3if be pe ony persone hath ben enpoysound, or ony chyld hath ben oppressyd, dystroyed, or slayne, be drynkes or opere craftys, or be ony opere dedys; or be pe, in fals enprisonement, or fals qwest, or false dome, ony

24 man hath be deed or maymed. bou slest an-oper, whan bou defamation is a kind of man defamyst hym, as seynt Austyn seyth, whose woordys arn rehercyd slaughter. in be lawe, de penitencia distinccio j., capitulo 'Periculose 2.' In o gospel it is seyd bat crist was slayn at vndren³, and bat was wyth

28 be iewys tungys, whanne bei cryed, 'do him on be cros!' In an-oper gospel it is seyd bat crist was don on be cros at mydday, & bat was of be kny3tes, wyth here handys. whan bou falsely apelyst anober, bou sleest hym; & whanne bou drawyst awey be 32 nedefull lyiflode; & whanne bou wythdrawyst bi gostly techynge

fro be peple; & whanne bou zenyst obere wykked exaumple, & in bin opyn synnes & euylt werkys. berfore caste out bis wose!

¹ Ecclesiasticus xxviii. 1.
2 cap. 23. Distinctio 1. de poenitencia [i. 1163].
3 Mark xv. 25.
4 Matt. xxvii. 46 (?).

6. impatience, i.e. grumbling at a reasonable chastisement.

be sexte fote depe of wose in wretthe is vnpacyence 1; pat is, whan bou grucehyst agens resounable chastysing of bi souereyn, & azens reprouyng of bi synnes, demyng bat alle thynges are wrong bat arn don to be agens bi wyll. Poule seyth, 4 2 Tymoth. 22. 'Seruum dei non oportet litigare, sed mansuetum esse, ad omnes docibilem, pacientem ad omnia cum modestia.' It behouvth be seruaunt of god nost to strvve, but to be mylde to alle, & able to be tawat, & pacyent to alle, wyth good mesure 3 & temperure; for pacyens is of soft maneres & of softe berynge, vnpacyens is full of malyce.

7. blasphemy, i.e. grumbling at the decrees of Providence,

despising prayers and pilgrimages,

for God and the Saints. Cast out the ooze of wrath till you find the ground of equity,

which reconciles will to reason

be vij. fote of wose in wretthe is blasphemye ; pat is, (whanne bou grucchyst or spekyst agens god in tribulacyoun, in 12 sykenes, demynge bat god is vnryatfull or vnmyatfull, for he grauntyth be nost bi wyll anon at bi luste; & whanne bou demyst bat god zeuyth be more wo & lesse wele ban bou were worthy to haue; & whanne bou settyst no pryse be pylgrimage 16 to sayntes & to ymages; & whanne bou trustyst to no prayerys & suffrages of holy cherche, be-cause bou art nort delyuered of bi dyssese als sone as bou woldyst; and whanne bou iapyst, and irreverence & scornyst, & dost irreverence to god & to his sayntes. berfore, 20 Ad Eph. iiij.4, late all heuynes, wretthe, indignacyoun, & blasphemye, be put fro zow, & castyth out bis wose with all his vij. fote depthe, tyll þou fynde a clene grou(n)d, & a syker, & bat is equite or euynhed. for euen-hede is a vertu bat acordyth 24 resoun wyth bi wyll, bat is for to seyne, whanne bi wyll is trublyd & steryd in wratthe to wreche, delue out be wose of wreche tyl bou fynde be ground of equite. for equite or euenhede makyth bi wyll to acorde to resoun, bat is, be resoun 28 to enquere be sothe of trewe men, be cause wherfore bou art wrothe, whethyr it is trewe or fals, er bou be to myche trublyd in wreth. & equite in resoun wyll gouerne be, bat in wretthe bou schalt nost demyn ne affermyn a thing, tyl bou be syker of 32 be sothe. equite schal make be in resoun to takyn hede for ony wretthe, whanne bou schalt speke, & where, & how, and

¹ MS. in margin: 'impaciencia.'

³ MS. in margin: 'blasphemia.'

^{2 2} Tim. ii. 24.

^{*} Ephes. iv. 31.

mained whole,

whanne bou schalt be stylle, bat bou, in bi wretthe, spylle nost bi woordys in veyn & out of mesure. & banne schal bi temple of bi body & soule ben holy & wondyrfull in euenhed. Ps.1

4 'Sanctum est templum tuum, mirabile in equitate.' berfore, caste out bis wose of wretthe, tyl bou fynde bis grounde of euynhed, pat is, equyte; for wret-|the doth myche harme to be [Fol. 32 b.] soule.

[The Quarrelsome Maid.]

1 Exaumple 2. Cesarius tellyth pat a mayde of ryche kynrede A virtuous young lady was was full of wretthe & euere more angry, & ouer all bere sche a shrew. was sche made myche stryif & dyscorde, wyth here angry tunge,

12 bat wel was hym bat myzte ony reste haue by here, or ony pes haue besyde here. At be laste, sche devid & was beryed. & out of here grave euere-more ros a gret smoke. be graue was openyd; & be neber part of here body fro be nought downward In her grave,

16 was foundyn all hoole, be-cause pat sche was a clene mayde; but of her body refro be novylt vpward, sche was all brent & wastyd awey wyth but the upper fyir, & pat was for pe wretthe & pe angyr in here herte & in burnt because of her wrath. here tunge. So wyth fyir schul bey in soule be brent bat in 20 wretthe be vengeable. and berfore caste out wretthe, & take

be grou(n)d of equyte, for bat helpyth be soule!

[The Unbending Justice Herkenbald.]

Exaumple 3. Herkenbaldus of Bornayre was a gret iustyse Justice Herken-24 & myzty man in his dome, & eueremore in his dome dede equite to alle men, to freend & foo, to kyn & to straungerys. he sparyd no persone for loue, ne dreed, ne for wrethe, but bat in his demyng he dyde equite. As he lay syke in his deedbedde, when lying on his death-bed, 28 he herde in be nexte chaumbyr a womman cryen. he askyd of heard, in the next room, the obere what it was, & no man durste telle be sothe to hym. he cry of a woman, bad oon of his sonys, in peyne of lesyng of bothe his eyzen, pat he schulde go wyten why be womman cryed, & pat 4 he schulde 32 tellyn him be trouthe. be chyld wente, & wyste why be womman cryed, & telde his fadyr bus: 'Lord my fadyr, zoure

8

² MS. in margin: 'narracio.' ¹ Ps. lxiv. 5, 6. 4 MS. pat &. 3 MS. in margin: 'narracio.'

whom his nephew had attempted to violate. He bade two knights hang him, but they let him escape.

after, the nephew looked in at the door. The justice made him sit putting his arm round his neck, slew him.

When he came to die, he confessed all his sins except the murder of his nephew,

because it had been done for the sake of equity.

[Fol. 33 a.]

The hishop refused to administer the sacrament to him.

but the host went into Herkenbald's mouth spontaneously.

susteres sone wolde haue leyn be bat womman, & berfore sche cryed.' be lord seyde to two knystes, 'goth & hangyth hym for his trespace, as be lawe wyll!' bei wentyn, & bedyn bat lordys susteres sone absentyn him out of be syst of his eem. & 4 bei com azen to his eem, & sevdin bat he was hangyd. be fyfte On the fifth day day, after be none, he wende his eem hadde forzetyn his defaute, & he lokyd in at be chaumbre-dore bere his eem lay. His eem seva him, & glosyd him to hym wyth fayre woordys, & dyde hym 8 by his side, and, sytten by him, & helde his necke wyth his oon arme, & wyth his ober hand drewe his knyif, & kutte his throte, & slewe him. & alle men wondredyn of pat dede. his deth neyghed. be bysschop com wyth be sacrament; to whom bis lord was 12 schryuen wyth wepyng & gret contrycyoun of all his synnes, saaf of bat mansleyat. be bysschop seyde to him, 'why, in schryfte, speke ze no woord of bat chyld bat ze slowyn?' be lord seyde, 'pat was no synne, & perfore I aske no mercy; for 16 I dede it nost for wretthe & vengeaunce, but I dyd it for equite of ryghtfull demyng, whiche I have kept in my doom all my lyve to freend & fo; for I louyd my neve as weel as ony of my kyn, but, be equite of my lawe & of myn offyce, I myste 20 nost sparyn hym; wherfore I bad my two knystes hangyn him. & pey wolde nozt; & perfore I slowe him myself, for love of equite in my dome, & nost for hate.' be bysschop seyde, 'but zif ze wyl be schreuyn berof, ze schal nozt rescevuen be sacra- 24 ment.' be lord seyde, 'I louyd neuere bettere | chyld ban I dyde my neve. I slowe him nost for rankure of herte, ne for hate, but for loue of equyte, & for ryght of be lawe, & for dreed of god. 3if 3e wyl no3t 3eue me my god, I betake my soule to 28 god.' be bysschop wente awey wyth be sacrament. be lord clepyd hym agen, & seyde, 'lokyth gist be host be in be box.' be bysschop lokyd, & be host was go. be lord seyde, 'Lo, byshop, bou woldyst nozt zyue me my god, berfore my god is 32 come to me azens bi wylt. here in my mowth se be host bat was in bi box.' Pe bysschop sey; it in his mowth, & tolde bis myracle al aboute.

1 MS. heldyn.

berfore, iche of zow, in zoure degre & in zoure offyce, kepyth Therefore, be equite, & castyth out be wose of wretthe! & banne schal zoure god entryn zoure soulys, as he dyde in-to be lord. 4 schal zyue you grace here, & blysse in zoure ende! To whiche blysse & cetera.

Capitulum xvm.

De ira.

HE oper day, I tolde 30u of pe wose of wratthe & of his braunchys, & zit, bis day, I schal telle zou more of wratthe. Seynt Bernard seyth pat wretthe is gate of alle synnes, be be Wrath the gate whiche wretthe alle synnes entryn in-to man. for 3yf bis gate 12 of wretthe be schett, alle vertuys have reste in man; & whanne bis gate of wretthe is opyn, alle synnes entryn in-to man. 'Janua omnium viciorum est ira; qua clausa omnibus virtutibus datur requies, qua aperta adest omne factum.' be angry 16 & be full of wretthe brekyn be pes, & sowyn dyscord, & makyn debatys, & qwenchyn charyte, bat is moder of vertues. bey don bat god most hatyth, & bat be feend most louyth; wherfore bei are be childere of be feend. and berfore are bei The wrathful 20 wonder lothe to acordyn, be-cause be feend, here fadir, lettyth of the Devil. hem; for he louyth dyscord & trubelyng of pes, of loue, & of charyte. berfore, bei don as be feend, here fadyr, steryth hem. 3if bou haue rancure in herte to hym bat doth be wrong, bat Thou art bound 24 rancure bou muste forzyue oute of bin herte, bof bou be askyd rancour without no forzyfnesse. be dede of wretthe schewyd outward, in tunge pardon, or in dede, bat muste be forzeuyn, zif bou be askyd forzeuenesse; and to forgive but bi rystfull & lawefull accyoun bat bou hast azens bi aduer- when asked: 28 sarie bou art nost boundyn to lete falle & forzeue, bow; bou be but thou art askyd forzyfnes, but zif þin aduersarye wyll make þe amendys abandon a legal

¹ MS, bei bei.

2 MS. art bou no t holdyn.

action, even

sake of perfect

32 perfeccyoun art bou holdyn 2 to forzeue bi quereft, & bin accyoun, salvation,

vp his powere. wyth-outyn amendys nedyth be nozt to forzeuyn when asked, hym, as for nedefull dewte of pi saluacyoun; but of dewte of except for the & to askyn ferst forzyuenes, & ferst to pursewe to ben acordyd, pof pou haue nozt trespacyd. why so? for panne schalt pou haue two corouns in heuen: oon coroun for pou suffryst wrong,

& an-oper coroun for bou ferste pursewyst acorde. crist sevth 4

for then thy reward shall be double.

St. Gregory on Matt. v. 22.

[Fol. 33 b.]

in be gospel1: 'who-so hate his brober in herte, he schal be gylty to be doom!' Sevnt Gregorie seyth, bat doom is a dyscussyoun of be cause, bat, in dome, bou bat hatyst bi brother in herte, schalt be opynly repreuyd berfore. berfore, be nedyth to for- 8 zeuvn bat hate in bin herte, wyth-outyn ony askyng. cunque dixerit fratri suo "racha," reus erit consilio 1.' who-so schewe out, wyth his voys of his mowth, be hate of his herte, with angry woordys & chydyng, in bryngyng obere out of 12 charvte, he schal be | gylty to counseyl! gregorie seyth, bat counsevl is be holy cumpanye of be dome, be whom be difynyevour & be determynacyoun of his cause schal be zouyn azens him bat hym muste be condempnyd. 'Quiconque dixerit Seynt gregorie seyth, whan be 17 "fatue," reus erit gehenne! voys, in wretthe, schewyth out angrely, & pat voys brest out in dyspysing bi brother, banne schalt bou be gylti to haue be excecucyoun of be sentence zeuyn agens be, but is, be fyre of 20 helle! perfore, forzeue hate out of pin herte, wythoutyn askyng! forzyne bi wretthe in woord & dede, whan bou art askyd! forzeue bi lawefult accyoun, & seke ferst loue, bat bou mowe haue

Indignation no

out of charyte for pi malyce, ne doist non harme; panne doste 28 pou no synne, but it be duryng in pin herte, wyth delyberacyoun. 3if pou be stiryd to wretthe in herte to don harme, or to wyllen harm, or ellys art vnpacient, wyth full affecte of wretthe, it is dedly synne for pe euyll wyth durynge wyth delyberacyoun. 32

Apostolus², 'Caritas non irritatur, non cogitat malum.' 3if pi wretthe be wyth-oute delyberacyoun and wyth-oute consentyng of resoun, it is venyal synne; 3if it be wyth desyre of wreche,

double mede in heuen! pus caste oute pe wose of wretthe!

3if pou be wrothe wyth an-operes synne, or ellys art lyatly

styred to wretthe be nature of kynde, & kepyst it nozt in herte, ne seyst non harnd, ne, wyth bi woordys, bryngest non ober man

¹ Matt. v. 22.

⁹ 1 Cor. xiii. 4, 5.

Malice deadly

it is dedly synne. In stryif, 3if bou fyste, or smyste wylfully If thou hurt & vnryztfully an-oper persone, bou dost dedly synne. he bat a fight, it is defendyth hym, & he do it for to sauyn him-self, & defende him unless it be 4 in mesure & resoun, & as nede is, & nost out of curse, for defence. rancure or pride: he doth lytel synne, or ellys none. 3if bou Defence in go a-twixe hem bat fyzten for to sundryn hem, so bat bi de-batants is venial fendyng excede nost myche mesure & resoun, it is venyal synne, without any 8 3if bou do it in entent of vengeauns, or of hate, or wyth exces revenge. of vndewe mesure, wyth a strong wyll to sle, or greuously to hurte, eythir persone; it is dedly synne. 3if bou clepe an-oper 'theef,' or suche an-oper name pat soundyth defame, or repreuyst To abuse a

separating com-

12 hym, or schamyst him of his opere dedys, for malyce & for sin, wretthe, wherby he myste be vnworschepyd; it is dedly sinne. gif hou seye to an-oper woordys of dyspysing, nort in entent to reproving a don hym vnworschipp, but for his correccyoun, or for suche none at all.

16 an-oper cause lyche; sum-tyme it is no synne, & sum-tyme it is venyal synne. And happely it myste be suche a greuows despyzt, pat, pof it were nozt bin entent to don hym vnworschyppe, be-cause of bin vndyscret dyspysing it doth hym 20 ynworschip; & so bou dost dedly synne, and, berfore, it were ryst nedefull to be ware of suche wrethefull woordys of zoure mowth! sowyng of dyscorde amonges freendys, & hyn- Sowing of disdervug obere of here good loos, wyth delyberacyoun, arn deadly sins.

cord and scorn

24 greuowse dedly synnes. 3if bou scorne an-oper, so bat he is gretly aschamyd, it is sumtyme dedly synne, aif bou do it in wretthe, in entent & in delyberacyoun of his schame.

berfore, caste out be wose of wretthe in alle hyse parcellys, 28 tyl bou fynde & fele be grounde of equyte, hat is, euynhed! bou kun mesure bin herte, & bi mowth, & bi dedys, fro be wose of wretthe. for an angry man & a wretthefull may be An angry man lykenyd | to a man pat was vexid wyth a feend 1. Mat. ix 0. sessed of a fiend,

32 Whan pe deuyl took hym, pe man hurte hym-self, & beet his [Fol. 34 a.] hefd & his body azens be ground, & fomyd out at his mowth, & grente wyth his teeth, & wexe drye. Ryzt so, whanne wretthe & anger touchyth a dyspytous & a malycyous man, he hurtyth

1 MS. in margin: 'exemplum.'

& betyth hym-self, wyth heuynes & vnpacyence; he fomyth out of his mowth, crying, dyspysing, chydyng; he grynteth wyth his teeth, malyce & venym coniectyng; he waxith drye wythoutyn grace, wyth pe fyre of wretthe. A man pat is wrothe werkyth nost pe wyll of god. Jacobus j.¹ 'Ira enim viri iusticiam dei non operatur.' perfore doctourys seyn pat a dyspytous & an angry man pat is wretthfull owyth to be fled as a raveynous dogge, & as a wood hound, & as an egre and a rampaund 8 leoun.

he ought to be shunned like a mad dog.

[The Quarrelsome Gambler.]

A dice-player grew angry at his bad luck, and began swearing

Cesarius tellyth2 bat two men pleydyn at be dees. on of hem was wrothe & angry bat be ober spedde alwey wele, & he 12 myst nost wynne. and banne he began to werwe & to curse, to swere & to lyen, to chyden & to defyen, & spake manye dyspitous woordys. bat ober man bat pleyid wyth him kepte equite in herte, tunge, & dede. he euenyd his herte fro malyce, 16 & his tunge fro angry woordys, & his dedys fro wreche, & seyde to his felawe euenly: 'speke bou fayre! blaspheme nort bou bus bi god, & his modyr, & his seyntys, wyth suche horryble othys!' be ober fyed on hym agen, & swore agen bonys & 20 armys, & cursed, & werwyd. a voys com doun fro abouyn & seyde: 'my dyspyzt bat bou dost to me in bin horrible othys & in bin wrecheful & malycyous cursyng, wyl I no lenger 3 suffere.' In his voys, sodeynly he was smyten to deth, wyth 24 leuenyng & wyth thunder-dynt, and be ober was saf & nozt hurt.

in spite of his fellow-player's warning.

Suddenly, he was struck dead by a thunder-bolt.

To be angry with Providence

Ry3t so, whan man or womman, on se or on londe, be wrothe & angry wyth wynd or wyth wedyr, wawys or stormys, or wyth 28 ony oper thinges pat god sendyth azens here wylle & here lustys, he grucchyn, he cursyn, he sweryn, he defyen, he dyspysen, he chyden azens goddys sonde. Þis woodnes, Þis wretthe is horryble dedly synne & blasphemye, Þat is, vnworschip & despyzt 32 to god. Þerfore, beth ware of Þis wose, & castyth it out for.

is a deadly sin.

Beware of wrath,

¹ James i, 20.
² MS, in margin: 'narracio.'

³ -ger added by later hand.

dreed of vengeauns pat god took on pis man pat was so wood in his angyr & in his malyce! & take pe ground of equite in alle pi werkys! kepe pe euen in pacyence fro trubelyng of and be just in 4 wretthys, in wele & wo, in ry3t & in wrong, for pat god schal rewarde!

[St. Theodora living as a Monk.]

Ex legenda lumbardica 1. A womman hat was a worschipful Theodora was 8 lady, wyif of a gret ryche man in Alysaunder, here name Theo- a youth whom dora—sche was fayr—whom a 3ung man wowyd to lyn by here, In revenge he slandered her. sche denyed him his wytt. he, wroth, slaunderyd here falsely, and sayde to be peple bat he myste haue leyn by here, sif he 12 had wold. here husbonde beleuyd hym, & dyde his wyif myche dyssese, sche, in al bat trybulacyoun, kepte here euen & in dyscrete mesure, & suffryd all. hat sche nost dyspysed, ne chydde hym bat wolde a leyn by here, ne accusyd hym, sche She disguised herself in her 16 pollyd here hevyd priuely, & clad here in here husbondys husband's clothyng, &, in an Abbey ferre thens, sche was made a munke, entered a monastery. and sche seyde here name was Theodorus. On a tyme, be be byddyng of here abbot, ledde chamelys 2 to a certeyn cyte, & toke 20 here in, be be wave | thedyrward, in a certeyn place. & bat [Fol. 34 b.] ny;t a mayde of be hostry kom to here bed for to have here lust. þis womman Theodorus, þat was þe munke, forsoke here. be mayde was wrothe wyth here, and conceyved a chyld of Once she was 24 an-oper man, & seyde pat munke hadde beget it, & tolde it be having violated Abbot bat his munke had defoulyd here agens here wyll. be abbot repreuyd his munke, bat was bis womman clepyd Theodorus. Sche kepte here euen in pacyens, & sufferyd att, & 28 excusyd here nozt, ne nozt was mevyd wyth malyce, but kepte pryve fro hem alle bat sche was a womman 3. be abbot keeched She was exhere out at he gatys, and here sche lay, vij zere opynly, wyth-oute before the gates be abbey-gatys, in syst of all be peple. And whan be chyld 32 was born, be modyr brouzt it here, & kest it in here barme, & seyde, 'here is bi chylde! kepe it bou, for I ne wyll!' sche

1 MS. in margin: 'narracio.'

3 MS, awomman.

² MS. chameys.

Still, she took the girl's child, and reared it.

Readmitted at last.

she died two years after.

receyvyd be chyld wyth euyn manere & pacyently, & brougt it forth wyth mylke, bat sche beggyd of be peple. At be vij. zeres ende, be-cause sche bare here so euen in woord & dede, & so pacyentely, be abbot toke here in-to be abbey agen, & here 4 chyld wyth here. sche closyd here-self, wyth here chyld, in a celle, and tawate it to be devowte to god. &, at two zeres Throughavision ende, sche devid. þat nyzt, in here deving, þe Abbot seyz aungellys & sayntes wyth-oute noumbre, & amonges hem 8 a womman full of ioye, bryght as be sunne. A voys seyde to be abbot: 'bou abbot, bis gloryous womman is bi munke Theodorus, sche was ful falsly acusyd of conceyuyng of bat chyld, for sche is no man but sche is a clene mayde, a womman. 12 and for sche bare here so euene in all here tribulacyoun, in pacyens wyth-oute trubelyng of wretthe, berfore sche is, & schal be, in his ioye wyth-outyn ende!' be abbot, wyth his brethryn, ran to be celle, & foundyn here deed, & seyn bat sche was 16 a womman, & no man. be abbot clepyd be fadyr of be dowter bat accused here of be chyld, & seyde, 'Lo! was bis womman fadyr of þi dowsterys chylde as þi dowster seyde l' þanne, alle be scerys weryn astonyed. An aungyl seyde vn-to be abbot, 20 'Ryse abbot, & go in-to be cyte, & brynge hym hyder whom bou ferst metyst!' be abbot wente in-to be cyte, & a man cam rennyng agens hym. be abbot askyd hym, 'whyder rennyst bou?' he answeryd, '[where] my wyif is, & an 24 aungyl bad me go & se here.' be abbot toke him in, & bobe to-gydere wepynge beryed here. here husbonde kepte here celle, tyl he dyed. be chyld was so perseueraunt in gode werkys, pat he was made abbot, whanne be oper Abbot 28 was deed.

her innocence was revealed.

Her husband

kept her cell until his death. The child became the abbot of the monastery.

Thus was that woman rewarded for her patience! Therefore, cast out the ooze of wrath!

Lo, whiche a worschip sche hadde, & whiche a love, for here euen beryng in here tribulacyoun! and be ober womman, for here wretthefull malyce, lo, sche hadde velony in be ende, & was 32 knowe fals. perfore, castyth out be wose of wretthe, of wreche, & of malyce, & takyth be ground of equyte, bat is, euyn beryng in mesure, in sobyrnesse, in pacyens, & in temperure, in all

30ure aduersyte! & panne, as pe mayde, schul 3e in 30ure ende, wyth aungellys, be takyn to heuen blysse! To whiche blysse & cetera.

Capitulum xvjm.

De Accidia.

THE oper day, I told 30u of pe wose of wretthe; & now
I schal telle 30w of pe wose of slowthe. Slowthe is The '002e of
8 whan pou art valusty of pi-self, to seruyn god or pe world,
desyring princepally bodyly ese, lothe to tra-|vayle, outhir for [Fol. 35 a.]
lyiflode bodyly ouper for lyiflode gostly. A slow man is lyche The slow man is
an asse, for an asse louyth weel ese, & is lothe to trauayle, but

12 he be constreynyd perto. & pis beeste is wondir slow in going, vt dicit Bartholomeus¹. Ry3t so, pe slaw man louyth most bodely ese, lothe to trauayle for his lyiflode, but nede constreyne

him. he is slow; in going to ony goodnesse.

CH. XV, XVI.]

In pis wose of slowthe ben xviij, fote brede of wose. pere ben This coze consists of eightee vj. fote brede of wose pat lettyn pe begynnyng of good lyif; parts: Six hinder the And oper vj. fote brede of wose in slawthe pat fordon good beginning of a good life. amendyng; and pe laste vj. fote brede of wose in slawthe

20 bryngeth a man to an euylt ende.

pe firste vj. fote brede of wose in pis slawthe arn mych in vse, The first is
of pe whiche pe firste is Slugnesse²; pat is, whanne, pou louyst
no3t pi god feruently abouyn all thyng, but settyst pi loue

24 slowly in god; & whan bou castyth be all to lyuen in reste, in common & to slepe myche, to lyen longe in bi bed, & whanne bou louyst to sytten stylle & to don nou; tellys, to lenyn on bin elbowe, to lyen on-long on bi o syde; & whan bou omittyst & leuyst bi and in religious life.

28 prayerys vnsayd, & lettyst opere of here prayerys, & fro pe heryng of goddys woord, & fro dyvyn seruyse; and whanne pou 3evyst pe no3t to lere pi pater noster, aue maria, & pe Crede, ne pe articles of pi feyth, ne pe x. comaundementys; ne whanne 32 pou 3yuest pe no3t to knowe pe vij. dedly synnes, ne to don pe

vij. dedys of mercy, ne to kepyn þiv. wyttes; ne whan þou wylt

¹ Cf. p. 90, note 1. ² MS. in margin: 'Slugnesse.'

nost zeue be to lere to schryve be, ne to lere to serue & to plese bi god; & whanne bou omyttyst, in dewe tyme, holy & gode occupacyouns, and, in tyme of lernyng, zeuyst be to trowaundyse, & myspendyst be tyme of bi lyvyng. & bou hast nost full herd 4 & seyd dyuyne seruyse, but parcellys berof; bou hast nost dewly previd for be gwyke & for be dede, ne dewly thankyd bi god for his gyftes. bou hast slepte in holy cherche in tyme of praying, of dyvyn seruyse, & of prechynges. sluggy in bi werk, 8 & in bi craft, & in bi labour, & ofte lefte bi good purpos, & be sterynges of be holy gost. Alle bise forseyde arn signes bat lettyth be begynnyng of good lyif.

be secunde fote brede of wose in slow3the is tendirnesse of 12

flesch, bat lettyth a man bat doth no penaunce, ne sufferyth

no-thyng bat deryth his body. & for he is so tendir & soft,

The second part is Tenderness of the flesh

wyth-oute hardnesse, berfore be feend restyth in him as in his which prevents

a man from doing penance,

to indulge in comfort

[Fol. 35 b.] This part of

softe fedyrbed. be feend seyth to hym bus: 'bou hast be 16 norysched tenderly, perfore kepe wel bi body, & put be to no penaunce, for it myst be bi deth, and bou mayst do no penaunce as stronge men mown. for bou art of tendyr complexioun, and it were a foul happe to for-do bi-self.' bus wyl be feend telle 20 and induces him be to lette bi begynnyng of good lyif. bis tendirnesse 2 in slowthe wyll makyn be to delyztyn in softe clothys next bi body, bothe on bi bak & in bi bed, & often to be wasshyn and bathyd & kemmyd, in cherschyng of bi flesch; so tendyrly, bat it may 24 suffren non hardnesse, neythir to go barfote ne wolleward, ne to faste, ne to vse harde metys ne harde drynkes, ne to lyn wyth-oute schetys, ne to knelvn harde, ne to suffere cold on handys or on fete. bis branche of slowthe is myche noryssched 28 sloth mostly found in palaces. in lordys courtys. Luc vijo 3 'Qui in veste preciosa sunt, & in delicijs in domibus regum sunt.' Sevnt Jerom sevth, capitulo vij. Ad Julianum, It is hard & vnpossible bat ony man, whan he devith, schulde go to delytes, pat had his delytes in bis 32 world. 'Impossibile est transire a delicijs ad delicias,' vt dicit Also tendyrnes maketh be to sayn bi prayerys & Augustinus.

¹ MS. aman. ² MS. in margin: 'nota de teneritate corporis.' 3 Luke vii. 25.

bi seruyse in bi bed, or lying on-long on bin o syde, or syttynge, & nost knelynge, nost stondyng in dewe tyme. bis tendyrnesse makyth þe þat þou mayst suffere no wo, ne dyssese.

The thredde fote brede of wose in slauthe, bat lettyth be to The third part 5 begynne þi 1 good lyif, is ydelnesse. þat lyketh wel þe feend. which leads to for whanne be deuyl fyndeth a man ydel, banne he makyth hym vice. to thynken on pride, & lecchery, & on glotonye, & on obere

- 8 vyces. & after be studying & be thynkyng on be vyces, be feend steryth hem so perto, bat bei drede nost to do bo synnes. bis ydelnesse is whanne bou louyst non occupacyoun but veyn & ydelt, as bus, to thynken ydelt thowates, to spekyn ydel woordys,
- 12 to don ydelt dedys, bat arn werkys of no profyzt, as to pleyin at be tablys, at be chesse & be chekyr, at be hasard, & at swyche obere vayn pleyis, in vntyme & out of mesure, leuyng for hem opere occupacyouns bat wern frutefull. vnde ezekiel xvj.2
- 16 'hæc fuit iniquitas sodome, superbia, saturitas panis, & ocium.' be wyckednes of sodom was pride, delycasyes, & ydelnes. Jerom in a pystel seyth, Alwey do sum good werk, bat be feend may Always be fynde be occupyed; for he may nozt lyztly be takyn of be some good work.

20 devyff þat alwey hauntyth good occupacyoun. 'Semper aliquid boni operis facito, vt diabolus inueniat te occupatum; non faciliter capi potest a diabolo, qui in bono vacat exercicio.' Idelnes is also whanne, oute of tyme & out of mesure, bou Itisalsoidleness 24 zeuyst be to huntyng, hawkyng, foulyng, fyschinge; to gon bent on sports

and pastimes.

- to wakys & to wrestlynges, to daunsynges & to steraclys, to tauernys, to reuell, to ryott, to schetinges, to feyrys, to markettys on be holy-dayes, & to chaffarynge, & levyst bi
- 28 parysch-cherche & bi seruyse; & in doinge bi pylgrimage on holy-dayis; & in pleying at be two hande swerd, at swerd & bokelere, & at two pyked staf, at be hurlebatte; & to harpyn, lutyn, to scornyn, & to zeuyn be to euylt cumpany, in mys-
- 32 spendyng bi good & bi freendys good, & in zeuyng euyl exaumple, & in wykkyd desyres in euyth wyllys, & in steryng opere to euyll, in wycked counseylyng, in defoulyng be halyday, in synne & in euylt werkys. Alle bise forseyde are werkys of

¹ MS. bi bi.

² Ezek. xvi. 49. ³ MS. exaumple crossed.

ydelnesse, in slawthe of goddys seruyse, lettynge man fro be begynnyng of his good lyif.

The fourth part is Heaviness of heart, which takes in good deeds,

be ferthe fote brede of wose in slauthe, bat lettyth good begynnyng, is heuynesse of herte. for pat fordoth sauour in good 4 away all delight dede. for whanne a man is hevy in herte, hym lyste no;t do but sytte stylle, or lyen, or slepe, lothe to rysen of his bed. hym lyst nost go to cherche; he had leuere lesyn thre massys ban to forgo oo slepe or o sweet in be morwenyng, but abowte 8 be wordly nedys he trauayleth besyly to serue be flesch & be feend; or whanne he schulde serue god, benne he lyste to slepe, banne hast bou no lykyng, ne no swetnesse, ne deuocyoun, to serue god, ne no sauour in bi prayere, but heuvnes & angwysch, 12 and | nost hauyng ony gostly delyst in bin herte, ne glad desyre in bi prayerys. &, for heuynes, sumtyme settyst no pryce be bi lyif, & sumtyme bou art to overdone mery, & sumtyme to ouyrdone sory & to ouyr-done hevy, bof be tunge praye, be herte 16 prayeth nost. Jerom seyth, whose woordys are rehersyd in be lawe, de consecracione distinccio v. 'Non mediocriter'.' It is bettere, he seyth, to seyn be vij. psalmys, wyth clene herte, & gostly iove, & swete deuocyoun, pan for to sevn an hool sawtere, 20 wyth angwysch 2 & heuvnes of herte. berfore seyth Dauid 3, Delyte be in bi lord god, & he schal ayue to be be askynges of bin herte.

[Fol. 36 a.] and makes a man weary of his life.

The fifth part is Wickedness of heart, which makes thee SID

be fyfte fote brede of wose in slauthe is lythernes of herte; 24 bat is, whanne bou lyest in synne, & felyst be fondyng of be stubborn in thy feend & of pi flesch, &, thruz lythernes & hardnesse of herte, pou wylt nozt lyften vp bin herte to god, ne be repentaunt, ne to be schrevyn, ne do penaunce, ne bou wylt nozt amende be, ne 28 forsakyn bi synne, but bou faryst as a forworthyn man, bat had leuere to lyen & rottyn in prisoun ban to do penaunce.

The sixth part is Cowardice. which prevents a man from doing good.

be sexte fore brede of wose in slouthe, hat lettyth be begynnyng of good lyif, is Arwenesse, hat may be clepyd lytelhed of trust 32 of good dede; pat is, for bou darst no good dede begynnen, pat schulde helpe to bi soule-hele, for bou dredyst bat god schulde

¹ c. 24. Dist. 5. de consecratione [Corpus Juris Canonici, i. 1418]. ² MS. heuy crossed. ³ Ps. xxxvi. 4. 4 MS. is crossed.

slouthe!

fayle be. bou hast dreed of nouzt. bou faryst as he bat hath dreed of his dreme; & bou faryst as he bat dar nort entryn be cherch-zerd for be snayl bat puttyth his horn oute azens hym; 4 bou faryst as a chylde bat dare nost passe, for be goos hysseth at him. bis arwnes makyth be zerne to leuyn bi good purpos, & to falle perfro for drede of peryles, as bus: bou leayst bi pylgrimage for dreed of syknesse or of deth be be weve. bou 8 leuyst almesse-dede fro be poore for dreed bat bou schuldyst after fallyn in pouert. Ecc vijo.2 'Noli esse pusillanimus in animo tuo, & facere elemosinam ne despicias.' Be nozt arwz & aferd in bin herte, ne dyspyse bou nozt to don almesse. bise vi. fote 12 brede of wose in slowthe forseyd lettyn begynnyng of good lyif. perfore, caste out bise parcellys of wose in bis vj. fote brede of

¶ But pere ben opere vj. fote brede of wose in slouthe pat Six parts of Sloth hinder the 16 lettyn amendys of lyif. be firste fote brede is tarying; bat is, amending of whanne [god] sendyth be wyll to amendyn be of bi lyif, & to viz. do wele, bou spedyst be nouzt berto, for be feend byddyth be abyden awhyle, & seyth: 'bou mayst zit amende be al be-tyme, 1. Delay of

20 & serue bi god, for bou art zung & heyl, & art strong bothe to ryden & to gon, & bou schalt lyven longe; & berfore take bi sporte, for bou mayst amende be, whanne bou art olde.' bis counseyl of be feend makyth in be tarying & delay, bat lettyth 24 be of amendyng, bis tarving makyth be longe to lyen in synne,

er bou wylt be schreuyn, or do penaunce, & bou holdyst it but lytel synne to abyde longe in bi wyckednesse. Ecc vo.3 'Ne tardes conuerti ad dominum, & ne differas de die in diem!

28 subito enim veniet ira illius.' Tarye bou nost to turne out of bi synne to bi god! dyfferre it nost, ne putte it nost forth fro day to day, for sodeynly, panne, be wretthe & be wreche of god schal fallyn on be. Seynt Austyn seyth, | whose woordys arn [Fol. 36 b.]

32 rehersyd in be lawe, de penitencia distinccio vij. § 'Quamquam 4.' I dar nost seyn, he seyth, bat a man schal sykerly be sauyd, sif

² Ecclesiasticus vii. 9, 10 (Vulg. pusillanimis). 1 Read for (?).

³ Ecclesiasticus v. 8 (Vulg. Non).

⁴ c. 2. Dist. 7. de penitencia [i. 1245]. MS. de de instead of de pe

He who delays his reformation until his death, cannot be assured of salvation. he take his sacramentys in his ende & deth, wyth repentauns, pat has vsyd his synne, whyl he myzt, & wolde neuere, leve, tyl sykenes of deth com. we move zyue hym penaunce, he seyth, but we move nozt zyve him sykernes to be sauyd. perfore, pou 4 synnere, forsake pi synne, & do penaunce, whil pou art hool, & tarye nozt tyl pi synne hath forsake pe. Also pis tarying makyth pe to tarye longe fro pe cherche, & fro dyvyne servyse, & fro opere gode werkys, & pus pis tarying lettyth pe fro 8 amendyng of pi lyif.

The second part Recklessness.

The reckless man is selfish,

neglects his

his household.

and divine service.

be secunde fote brede of wose in slowthe, lettyng amendyng of lyif, is reccheleshed or neclygence; but is, whanne bou lyst nost besyen be to amende be, ne to do gode dedys, ne to do 12 goddys wytt. bou recchyst neuere whebir bou gost to cherche or nay, or whethir bou here divine seruyse or nay. bou recchyst neuere whethir bi neysboure fare wel or eught, whebir he be syke or hool, nedy or vnnedy, ryche or poore. bou hast an eyze 16 to bi-self but to non opere. bou dredyst nort god bat dost bus; for he pat dredyth god no-thyng he slow3thyth. bis negligens makyth be ofte tyme dystracte, & to make manye defawates in bin offyce, in bi seruyse, & in bi prayerys, & in bi 20 gouernaunce of bi wyif, chylderyn, & seruauntys, & of houshold; & recheles in cure of soule; and recheles in dysposyng bin owyn good, & operes also. & hast nost tawate, ne leryd, bi pater noster, Aue, & Crede. and bou hast seyd rechelesly bi seruyse 24 in rape, in syncopyng, in ouvr-skyppyng, in omyttyng, noat kept be haly-day, nost kept thy penaunce, takyng non hede of bi wycked suspectys, & of pi fals demynges, ne of pi styrynges obere to synne, ne of bi consentyng to euylt, ne of bi large 28 conscyence, ne of bi trewthe brekynge, ne of bin othys & of bi pariurye, ne of bi vowys brokyn, ne of be x. comaundmentys; & neglygent in bi schryfte, & ofte turnyd agen to bi synne, & don bi penauns in dedly synne, nost thynkyng on bin ende: fals 32 & vntrewe of herte, mowth, & dede, bothe to god & to man, & made manye interrupcyouns in pi prayerys & seruyse, & receyuyd vnworthely goddys body, & opere sacramentys; & in takyng

¹ MS. taryeth crossed.

² Ecclesiastes xii. 13.

more hede & more dreed to be world ban to god; whanne be moderys or be chyldren in chylde-byrthe perysschyn for defawte of kepyng & of kunnyng; and whanne a womman wyth chylde

- 4 is recheles, &, thrugh here recheles gouernauns, be chyld perysscheth; and whenne bere is no loue in hem bat are weddyd; & whanne ze be vntrewe, & letterys of operes prayere & deuocyouns, & trublerys of dyvyne seruyse, & hyndrerys of 8 holy cherche; all bis neglygens lettyth amendyng of lyif.
- be thridde fote brede of wose in slowthe is forzetyng, bat The third part lettyth also amendyng of lyif. fforzetyng makyth a man 1 in his schryfte | to forzete bobe smale synnes & grete, & bat is gret [Fol. 37 a.]
- 12 peryle; for pere is no man, & he raunsake his consevens, but he schal fynde yche day manye to schryuen him of; but forzetyng makyth a man 1 so blynd, bat he seeth nort what is in his conscyens, & perfore it lettyth amendyng of lyif.
- 16 be ferthe fore brede of wose in slowthe pat lettyth amendyng The fourth, of lyf, is sleuth; & pat comyth of feynt herte & euyll custome, ness, &, for bin vse to be slawe, it wyll drawe be fro all goodnesse. but sumtyme bou wylt do suche hardnesse as fastyng, or wakyng,
- 20 or ober penaunce, ouyr myzt, bat bou fallyst in-to gret sykenes, so bat bou mayst not trauayle in goddys seruyse, ne haue no sauoure in deuocyoun of masse, ne matynes, ne howrys, & bus slauthe is redy bere a feynt herte is.
- 24 be fyfte fote brede of wose in bis slowthe is lacches, bat The fifth lettyth amendyng of lyif. lacches puttyth a man to swyche of the will, febylnes, bat iche day after ober he drawyth his wyll sumwhat fro god, & so iche day he apeyryth, tyl he be made all in 28 mysese of synne.

be sexte fote brede of wose in sleuthe, lettyng amendement The sixth, of lyf, is faylyng, and bat is often in seruauntys. ferst bei which is often found in are buxome to servyn awhyle, & so afterward ryzt frowarde servants.

32 & slowe. so summe begynne to serue weel god, & fayle longe er be terme-day; and swyche arn vnworthy to haue ony mede.

bise vi. fote brede of wose forseyde lettyn amendyng of lyif;

¹ MS, aman.

and be firste vj. bat I tolde 30w lettyn be begynnyng of good lyif.

Cast out these twelve parts of the 'ooze of sloth,' till you find the 'solid ground of spiritual strength.

I pere ben opere sexe fote of brede of wose in slauthe pat & bryngeth man to euylt ende, & po schal I schewe 3ou an-oper 4 day. but castyth clene out of zoure pytt bise xij. fote brede of wose forsayde, tyl 3e fynde & fele a syker grounde, þat is, gostely strengthe, bat makyth 30u, thrugh grace, to ouyrcomyn alle vyces, to sufferyn alle dyssesys, & to wythstonde alle tempta- 8 cyouns, & to be perseueraunt in good werkyng. de tali dicitur Prouer. xx.1 'Manum suam misit ad forcia.' he pat hath bis ground of gostely myzt, he puttyth his hond to myzty werkys, to wythstonde synne, to suffere dyssese, to duryn in goodnes. 12 Slewthe hynderyth mannys soule.

[The Crucifix Stopping its Ears.]

A man was sluggish m God's service.

When he was dead and priests prayed for him, the

crucifix stopped its ears,

[Fol. 37 b.] because God would not hear the prayers.

Exaumple 2. Jacobus de vitriaco, he seyth pat a man was so slawe & sluggy in goddys seruyse, pat slawly he com to be 16 cherche, & selde, & late, & whenne he com bedyr, he in slepying, or in iangelyng, ocupyed hym, bat he herde neythir goddys seruyse ne goddys woord, &, wyth his ianglyng, lettyd manye opere fro be heryng of dyvin seruyse. At be laste he devid, 20 & whil his body lay on be bere in be cherche, & clerkys seydin 'Placebo & dirige' for his soule, be crucifix on be bere loosyd his handys fro be crosse, & stoppyd his eerys wyth his handys. be peple sey; bis, & merueyledyn sore. an holy preest prayid god 24 wyth be peple, to wyten what bat ment. A voys fro a-bouyn seyde to hem: 'bis cursyd man wolde neuere for slauthe hervn my woord, ne don ber-after, ne heryn my seruyse in holy cherch deuoutly; perfore, his soule is in powere of feendys dampnyd, 28 perfore, myn ymage on be cros stoppyth his erys, to schewe 30u hat I, god, | stoppe myn erys in heuen, hat I here no prayere, prayed for hym in holy cherche. perfore, prayeth no more for hym, for he is dampnyd.' 32

berfore, leuyth zoure slouthe & ianglyng in tyme of goddys

¹ Prov. xxxi. 19.

² MS. in margin: 'Narracio.'

seruyse, & heryth it deuoutly, & goddys woord also; and Therefore, ellys god wyll nozt here prayerys in holy cherch, prayed service! for zow.

[The Angel who counted the Hermit's Steps.]

- (F) An hermyte1, in desert, feechyd watyr euery day ferre fro A hermit his celle. & he was wery for trauayle, &, for sluggynes & slewthe, thouste to have esyd hym wyth schortere travayle,
- 8 & purposyd to have sette his celle faste by be welle for to have proposed to be more ese. he lokyd be-hynde hym, & sey; an aungyl folewyn placed close to hym, & tellyn his steppys. be heremyte askyd hym what he greater convenience. mente, & why he dyde so. be aungyl seyde: 'I noumbre bi But when he 12 steppys in bi trauayle for to schewyn be noumbre perof a-for angel counted his steps,

god azens be feend, bat bou ther-thrugh mowe have mede in heuen. for feendys noumbre be steppys of man & womman to synne warde, & alle rownynges & ianglynges in dyvyn seruyse,

16 for to schewe be noumbre of hem a-for god to mannys dampnacyoun.' be heremyte flytted his celle fyve myle ferthere fro he carried his be welle for to makyn be manyere steppys to have be more farther from mede.

a well, for

knew that an

20 As be feend wryteth & noumbryth bi slauthe, slugnes, & Thy idle words ydelnes, idell woordys, ianglyng, & pi rownyng in cherche, the Devil, & slepynges, & ydeff talys, and alle bi synnes, & alle bin euyff dedys, for to more bi peyne in helle; Ryzt so, aungelys wryteth and thy good

24 & noumbryth bi gode werkys, & bi gode ocupacyouns, & bi good angel. gostly trauayle, & alle bi steppys to cherche ward, 3if bou occupye be wel whyll bou art bere, & alle bi prayerys, & bi deuocyouns, & bin heryng of goddys woord, & of dyvyn seruyse, to encresyn

28 & to moryn bi mede in blysse. chese bou banne, whethir bou wylt be slaw; & sluggy in goddys seruyse, in gode werkys, & prayerys, & vsyn iangelyng in cherche & be dampnyd; or, ellys, to leve bi sleuthe, wyth perfyzt penaunce, & to zyuen be to gostly

32 trauayle of gode werkys, & of prayerys, & be sauyd in blysse. here bou may chese! 3if bou chese to be dampnyd, wyte it Hence thou mayest choose! biself and nost god!

¹ MS. in margin: 'Narracio de heremita.'

Capitulum xvij^m.

De Accidia.

THE oper day, I told 30u a parcett of pe wose in sleuthe, & 3 now I schal telle 30u of pe last parcell perof. I have 4 told 30u of vj. braunchys of slowthe pat lettyn begynnyng of good lyif, & of opere vj. pat lettyn amendyng of lyif; but now I schal tellyn 30u of vj. opere braunchys pat bryngen a man to euytt endyng. And pise vj. I clepe vj. fote brede of wose in pe 8 last parcett of slowthe.

The last parcel of Sloth brings a man to an evil end:

I. Disobedience. ¶ pe firste of pise vj. is vnbuxomnes; for pat makyth a man no3t gladly to do penaunce pat pe preest ioyneth hym. pis vyce makyth a mannys herte hard & vnbuxom to god, & to holy 12 cherche ¹, & to his souereyne.

2. Impatience.

¶ pe secunde fote brede is vnpacyence, pat wyll lere a man wrong, for pat makyth a man pat he wyl noat blethely here

[Fol. 38 a.]

what he is worthy | for his synne. bis vyce puttyth a man fro 16 resoun, to suffre ony-bing bat is agens his wyll.

3. Grudging.

¶ pe thridde fote is grucchyng; pat is, whanne a man doth amys & is repreuyd, & he grucchyth per-azens, & thynketh men don it for dyspyzt.

4. Over-sensibility. ¶ pe ferthe fote is heuynes, pat makyth a man to be gretly greuyd wyth all pat men don to hym, or seyn, 3if it plese hym no3t.

5. Despondency.

¶ pe fyfte fote is langure, pat makyth a man to moornyn out 24 of mesure. pat comyth in-to a mannys herte for sum dede pat he hath don, & takyth so myche sorwe, pat he weryeth of his lyif, & desyreth his deth.

6. Despair.

¶ pe sexte is wanhope, pat makyth a man nozt to trusten in 28 goddys mercy; for hym thynketh his synne is so myche, pat he may neuere haue forzevenesse, & so, perauenture, he may sle hym-self thruz pe feendys combryng. And pus may pise vj. vyces brynge a man to euylt endyng. ffor pise fyve ferste wyll 32

¹ MS. cher cherche.

bryngen a man to be sexte, bat is, wanhope, and wanhope wyll The first five makyn a man to holdyn hymself so synfull & cursed, bat hym man to the last thynketh pat he may nozt ben amendyd, & pat he is so feble,

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-despair.

- 4 bat he may wythstonde no temptacyoun, but sufferyth be feend, be world, & be flesch, to have here wylle, & he folwyth all here lust in euery temptacyoun, nost crying to god of helpe, but demyth him-self to be dampnyd. he wylt nozt be schreuyn, ne
- 8 repentyn hym, ne cryin god mercy. he thynketh bat god were vnryatfull, sif he saf hym mercy. he heldyth it a gret foly to prayin, or to fastyn, to zevyn almes, or to don ony good dede.

B Seynt Jerom seyth, super Ps. lxx., bat Judas trespacyd more whan Judas' suicide a

12 he hynge hym-self, banne whanne he betrayed crist, & dyspeyr his betrayal. was cause bat he slewe him-self. berfore wanhope bat duryth in be ende, & is nost amendyd wyth repentaunce, schal neuere be forsevyn in his world, ne in he oher world, Mat. 12.1 secundum

16 doctoures; but pat it schal be ponysched. doctourys seyn bat be blysse of heuen may not be get, wyth-outen gret frutefull laboure. for be peyne of helle is get with ydelnesse, & slauthe, & in gret ese 2. perfore, caste out bis wose of slowthe in alle cast out Sloth,

of spiritual

20 his xviij. fote brede, tyl pou fynde & fele a syker ground, & pat solid ground is gostly strengthe to werkyn well, to wythstondyn synne, & to strength. duryn stylle in good lyif, & to suffre strengly alle aduersytes. Thob vo.3 'fforti animo esto, in proximo est, vt a deo cureris.'

24 ffor 3if bou be slaw; & sluggy, bou art lyche an hungry dogge 4. The lazy man bi mowth hungreth gredyly delycasyes. bi tunge hungryth dog. gredyly ydell woordys. bin handys hungryn gredyly foule towchynges & foule werkynges. pin herte hungreth gredyly

28 werdly worschippes. bin erys hungryn gredyly newe tydynges, slaundrys, & lesynges, & iapys, & rybaldrye. bin eyzin gredyly hungryn to se vanytees. Prou. xxi.5 'desideria occidunt pig-

6 rum.' Slawthe sleth hym bat is slawz. quia secundum Ps.6

32 'ffamem pacientur vt | canes; id est pigri.' be feend, whanne [Fol. 38 b.]

² MS. in margin: 'nota de accidia.' 1 Matt. xii. 32 (?).

³ Tobit v. 13; Thob. corrected in margin for Joh. of the text.

4 MS. in margin: 'Accidiosus assimilatur cani famelico.' This gloss having been injured by the binder, is re-written by a later hand.

⁶ Ps. lviii. 7, 15. ⁵ Prov. xxi. 25.

The idle man is entered by the Devil and the seven deadly SHIS.

he fundeth a man voyde in slowthe, he takyth vij. spyrites, werse han hym-self, hat is, be seven dedly synnes, & entryth hat ydel man, for he is so empty & voyde, wyth-outen gode werkys. for 3if he were all full wyth gode vertuys, be feend & 4 dedly synnes myste nost entryn, ne dwellyn, in hym. but for he is empty, berfore be feend, with dedly synnes, dwellyth in hym, for be besaunt of grace is takyn fro hym bat hydeth it in slowthe, & wyll nost multiplyen it in gode werkys. Mat. xijo,1 8

Sloth, if produced by auguish, is no 91n:

gif bou in hi slowthe hast henynesse, & no lust in goodnes in bin herte, but a manere of angwysch, sif it be nost agens charvte to god ne to man, but lettyth bi deuocyoun in bin herte, zif it

by excessive it is venial sin. If it induces a man to neglect the means of salvation, it is deadly sin.

but, if produced come of kynde, it is no synne; 3if it come of bin owyn appetyte 12 spiritual labour, for bi gestly trauayle, bof bat appetyte be of delyberseyoun, for bi consente to but venyal synne, bi slauthe is banne venyalt synne. 3if bin heuvnes be so sluggy, bat bou leve vnsayd or vndo pat is nedetuff to be helth of bi saluacyoun, banne is it 16 dedly synne; or aif it be nedefull to be saluacyoun of bi neaghboure, it is dedly synne. 3if it be omytted for heuvnes & sluggynesse, and zif bin heuvnes brynge be in-to dyspayre, or to sle bi-self, it is dedly synne, bat heuvnes. 3if bin heuvnes in 20 sleuth, in consent of bi resoun and in full avvsement, suffre bi slugnes of bi flesch haue his powere aboue bi soule, & omytte, or fle, or leue vnsayde or vndon, or breke, ony goodnes bat bou art bounde to, in nede of saluacyoun of bi soule, as to be 24 comaundmentys | of god & of holy cherche, it is dedly synne. The bille one the Slow the makyth be be restyng place of be deuyl, for bou art be feendys pylwe. slowthe makyth be as a cyte vnwallyd, redy & esy for alle synnes & for alle feendys to entryn in-to bi soule. 28 Slouthe 2 makyth be as a schetyng hyll, redy to be schett wyth

pillow of the Devil. He 18 like a dismantled town open to all fiends; like a hill for shooting at, exposed to arrows of temptation.

> Fiends gather Overskipped Verses in a Sack, and write Idle Words on a Scroll.

be arwe of every temptacyoun.

32 Exaumple 3. Jacobus de vitriaco tellyth pat an holy man stood in cherch in a qwere, & sev; a feend beryng a gret saccheff

¹ Matt. xii. 43-45. ² MS. sche crossed. ³ MS. in margin: 'narracio.'

full of thyng. be feend, as be man askyd be feend what he bare, be feend seyde: 'I bere in my sacche sylablys & woordys, A fiend gathered ouerskyppyd and synkopyd, & verse & psalmys be whiche verses in a bag, 4 bese clerkys han stolyn in be qweere, & haue fayled in here seruvse.'

fforsothe, banne I trowe be feend hath a gret sacche full of zoure ydelt woordys, bat ze iangelyn in cherche in slowthe.

ffor his same clerk south hat he deuyl in a cherche wrote he and wrote on a woordys of be peple, whiche bei iangledyn & rownedyn in words spoken during holy cherch, & whan his scrowe was to lytel, he drewe it out, wuth service, his teeth, broddere; and in his drawing he smote his heavi 12 azens be walle. An holy man sey; bis, & askyd be feend why he dyde so. be feend seyde: 'I wryte bise talys of be peple in his cherche, to recordyn hem a-fore god at he doom for here to show them to dampnacyoun, and my book is to narwe to wryten on alle here 16 talys; bei say so manye, perfore I drawe it out braddere, bat none of here talys schulde be vnwretyn.'

I drede me banne, be feend hath a gret book agens zou, wretyn of zoure ianglynges in cherch, & zit ze excusyn zow 20 bere-in, & seyn: 'me muste | speke to hym hat spekyth to me.' [Fol. 39 a.] beth ware, & leuyth suche talys for dreed of god & for rewthe of Avoid talking in 30ure soule! forsakyth 30ure slowthe, & takyth be ground of gostly strengthe, to trauaylen mystely in prayerys, to duryn 24 mystely in goodnes, to wythstonden mystily temptacyoun, to sufferyn myztyly aduersite & tribulacyoun. for bis strengthe * ouercomyth slowthe, & sauyth zoure soule.

[The Devil tempting the Monks of Abbot Macarius.]

Exaumple 1. Ex vitis patrum. Macharye, be Abbot, sey3 The Devil, in a 29 sathan, be deuyl, in mannys wede, & his clothyng was lynen, went to a & full of spayerys, & in euery spayere hyng a crewett. be abbot poison the seyde to hym: 'whider gost bou?' be feend seyde, 'I go to draughts of temptation. 32 enpoysen bi bretheryn, bi munkys.' be abbot seyde, 'why beryst bou so many crewettys?' be feend answerde, 'I bere

man's attire. monastery to

1 MS. in margin: 'narracio.'

in iche crewett enpoysoun of dyuerse temptacyoun, pat, who-so

wyll noat drynken of on, he wyll drynken of an-oper.' be feend wente, & kam azen be Makarye. Macharye seyde, 'feend, how hast bou sped?' be feend sevde: 'bi munkys are so occupyed 4 in gostly prayerys, & so stronge in here gode werkys durynge. bat none of hem wyll drynken of my crewettys of temptacyouns. saaf one of hem. he hath drunkyn of my crewett of euytt thoustys, of slepyng, of iangelyng, of ydelnes, of slugnesse, of 8 heuynes, & of lustys. so he hath drunkyn of vj. of my crewettys, & hym I haue full enpoysonyd in slawthe, & I haue wonnyn hym.' be abbot rose vp, & wente to bat munke bat was so ouercomyn of be feend, & turnyd hym fro slowthe be his 12 holy techyng. be feend kam agen be be abbot, & be Abbot seyde, 'ffeend, whedyr gost bou now?' be feend seyde, 'I go agen to bi munkys, to lokyn zif I may enpoysed ony mo ban I dede be feend wente, & kam azen be be abbot. be abbot 16 seyde, 'deuyl, how hast bon sped now?' be feend seyde: 'I have sped myche be werse for be. for alle bi munkys arn so myzty in here goodnes, bat I spede nozt in hem. & zit, thrugh bi counseyl, be munke bat was myn is turnyd fro me, & is 20

One only succumbed;

and even he was converted by his abbot's teaching.

vet be cured

here ze may se hat ze hat heryn nozt full dyvyn seruyse in 30ure parysch-cherche, but a morwemasse, & gon & fyllen 30ure bely; & 3e pat come to late to cherch, sum-tyme vnethe to 24 masse; & ze ianglerys & sleperys in cherche, how ze haue drunkyn of be deuelys crewettys, & arn enpoysouned in slowthe, bat no lyif of sweete deuocyoun ne gostly gladnesse is in 3ou, but dedly heuynes, & angwysch, & vnlust. and perfore, no 28 schryfte, no prechyng, no repreuyng, no syknesse, ne be scourge of god, no dreed, no schame, no drede of goddys vengeauns, no dreed of be deuyll, ne dreed of dampnacyoun, ne desyre of heuen-blysse, may rayse 30w vp fro deth of slowthe to be lyif of 32 denocyoun & of amendment. 3e be soryly deed wyth be poysoun So may you, too, of he feend; 3it, as he munke enpoysoned wyth he feend was raysed fro deth of slowthe, & curyd wyth tryacle of techynge be

holyere ban ony of his bretheryn.'

heuen! To be whiche &c.

pe abbot Macharie to pe lyif of deuocyoun, & after was holyere | pan ony of his bretheryn; Ry3t so, in pe reuerens & in pe [Fol. 39 b.] vertu of cristes passyoun, and in vertu of his precyous deth,

4 takyth be tryacle of my techyng in-to be stomak of zoure soule, by my teaching. & dooth ber-after! & 3e schal be raysed fro deth of slouthe to lyif of deuocyoun, & ben holyere after ban summe bat were nost so slaw3 to god. & bus 3e schal be sauyd fro be feend & be 8 peyne of helle to god, zoure saueoure, & to be kyngdam of

Capitulum xviij.

De Cupiditate.

THE oper day, I told 30w of pe wose of slowthe; now I schal The 'ooze of telle 30w of pe wose of coueytise. Coueytise is a vyce NESS.'

pat rewlyth loue to wordly catell, whiche loue man hath of vntrust & vnsykernesse to god, for dreed of pouert, wenyng pat

16 god & pe world schulde faylen hym, but 3if he gaderyd myche muk to hepe. A coueytous man is lyche to an yrchon '. pe The covetous man-like a portyrchon goth, wyth hise scharpe pryckys, to gaderyn hym a gret hurde of applys, thynkynge in his kynde pat his lyiflode schulde with its prickles to faylen hym, but 3if he gaderyd hym to-gedere a gret hepe of frute. Ry3t so, pe coueytous man goth, wyth manye scharpe —hoards up money by means sleyghtys & sotyltees of falsnes, & gaderyth hym an hurde of of sharp devices. erthly good on hepe, wenyng ellys pat god & att pe worlde

24 schulde faylen hym, but 3if he had swiche an hepe to-gydere.

24 schulde faylen hym, but 3 if he had swiche an hepe to-gydere of werdly muk. & swyche an hepe of tresoure is happely in be feendys kepyng, and swiche keperys arn seruauntys of be feend. vt per Cistrencem in suo policronicon libro vij., he seyth bere 28 bat a feend was seen kepere of kyng Rychardys chaumbre & of his tresoure, gaderyd on hepe. berfore crist, Mat. vj.3, seyth:

¹ MS. in margin: 'cupidus assimilatur iricia. nota, quare.'

² Polychronicon Ranulphi Higden Monachi Cestrensis, ed. J. Rawson Lumby, in Rer. Brit, M. Æ. Script. 41, vol. viii, p. 142.

³ Matt. vi. 19.

Gadere 30w nost to-gydere on hepe to myche werdly tresour in

The fiend Mammon.

erthe, for ze mowe nozt to-gedere seruyn god & be feend to plesauns. 'Non potestis deo seruire & mammone 1,' dicit Gregorius. Mammona is a feend hat is kepere & lord of erthly 4 ryches & cateff, whiche feend ae seruvn to plesauns, & noat goure god, whan ze gaderyn on hepe in excesse suche wordly good. Seynt Poule seyth, Ad Tymoth vj.2, Ryat nougt we browstyn in-to bis world, &, wyth-oute dowte, no-thyng schal we beryn 8 out fro bis world in oure ende. haue we oure lyiflode, & clothyng to be wrved wyth, helde we vs pavid! ffor bei bat wyllyn be ryche fallyn in temptacyouns, & in-to grynnes of be deuvit. & in-to manye novouse desyres. berfore, he seyth, 12 coueytise is rote of all synnes. As be ottyr sleth fysch, & gaderyth it on hepe in-to his hole tyl it stynketh, for he wenyth neuere to haue ynow; and panne, for stynche, he is syke, & devith; Ryzt so, be coneytous man gaderyth rychesse 16 on hepe in-to his coffyre, and banne it stynkyth to god in heuend & to alle sevntes, & his name, for fals getyng of good, stynkyth ouvr all his cuntre. vsidre seyth3, A fox is a dyssevuable beeste, & rathere he denowryth & sleth tame bestys ban wylde. 20 Ryst so, be coneytous man is as a fox, for he, wyth dysseystys, wyth false othys & auncerys, & false wey; tys & mesurys, harmyth

The covetous man is like an otter,

Covetousness is the root of all

or a fox.

sins.

[Fol. 40 a]

As the fox thinks himself safe in his den, Mat. vij.

man relies upon his riches,

till the hunter, Death, digs him up.

bere-in, bei hope bat bei ben in a syker castel. but when be huntere comyth sodeynly, & delvyth hym owt, hanne are bei so the avaricious slayn wyth hondys. Ryst so, be conevtous man, whil he is in 28 his erthely muk, hym thynketh he is in a syker castel, & perfore he kepyth him stylle in his den of erthly ryches, & wyll nost bere-fro, tyl be huntere comyth, deth, & deluyth hym out of bat muk, pat [is], deluyth his soule out of his erthely body. panne 32 schal bat soule, wrechyd & nakyd, wyth-outyn couert, ben all forrent wyth helle-ratchys, þat arn feendys. Seynt Thomas & Albert 🐒

& hynderyth more symple folk, bat arn his nevghbourys & kan no wyles, pan he doth straungerys, pat | arn slye & als wyly as 24

foxis haue here dennys, and whan bei ben

¹ Matt. vi. 24. ² I Tim. vi. 7-10. ³ Etymologiarium Isidori Hispalensis, lib. xii. Migne, Patr. Lat. tom. 82.

in conpendio theologie, libro iij. de auaricia, bei seyn: A man Two manners may gadere to-gydere rychesse on two manerus. o manere is wealth whanne he gaderyth good rystfully & in mesure, to bat entent to maintain one's 4 rewle him-self & his meyne pere-wyth in resonable manere, & to to relieve the rewle ber-wyth also obere bat arn in myscheef, pouert, & nede; and his coueytise is nedefult, lawfult, leffult, & medefult. seynt

of gathering 1. in order to household, and

Austyn seyth, whos woordys arn rehersyd in be lawe, xij. q. j. 8 'habebat dominus2,' pat crist bare pursys wyth monye, for to releue bere-wyth be pore peple. An-ober manere of gaderyng rycches 2. for money's is his, whan hou gaderyst to kepe muk, vnry3tfully & falsely

gett, or out of mesure, bows it be trewly gett, nost for entent 12 to helpyn be & bine in mesure bere-wyth, & be poore, but for to haue berin bi delyzte, bi lust & lykyng, in be syzt & in be kepyng, or ellys to be ber-wyth prowde ryaft a wastoure, or for to ouer-ledyn ber-wyth bi neyzbours, or to maynten bere-16 wyth bi-self in bi synne. bis coueytise is wycked & synful in

dedly synne. beth ware, & castyth out bis wose!

bis wose of coueytise is thre square. be firste square is The 'ooze of angwysch & desyre in coueytise in be herte, to have, or to pur- is triangular: One corner is 20 chase, wordly ryches, bowz bou haue no good. & so in his square covetous desire, in coueytise synnen poore manye on bat may no good gete.

An-oper square of his wose in coueytise is straythed in another avarice, kepyng ryches, whan it arn gaderyd in hepe, nost suffryng bo 24 to be dysposyd to be nedefull, ne to be leffull & medefull werkys, but wyth envl wyth & henvnesse of herte.

be thridde square of wose in coueytise is to encrese & to the third greedimoryn alwey bi rycches, in getyng, in purchasyng, for bat

28 entent to haue bi lust & bi delyte berin, & nost to lessyn hem in leffull causys. All his thre square of his wose in coueytise arn rote of all wyckydnes. Ad tymoth vj.3 'Radix omnium malorum est cupiditas 3.'

32 bis thre square of wose in coueytise is xiij.4 fote brede in The thirteen parts of Covetwose, bat arn, mawmetrye, Ambycyoun, nygardschipp, tresoun, ousness.

¹ Cf. p. 91, note 2.

² cap. 17. Causa 12. quæstio 1 [Corpus Jur. Canon. i. 683].

⁴ MS. thre crossed, and corrected in margin. 3 I Tim. vi. 10.

gouytt. symonye, raueyne, sacrilege, fals chalange, & wykednesse, fals marchaundyse, craft of foly, & foly play.

i. Idolatry, i.e. to set one's heart more on wealth than on God.

pe firste fote brede of pis wose in coueytise is mawmetrye!; that is, whanne hou settyst more hin herte on hi good, hi catel, 4 hi golde, hi syluer, & on hin erthely muk, han on hi god; & whann hou art more wylly to trausyle for wordely lucre, for loue of gold & of monye, han for loue of god; & whanne hou delytest often to se or to handelyn, to tellyn or to schewyn, 8 hi tresoure, or to makyn avauntyng of hi good, for to be seen

[Fol. 40 b.]

ryche. & zif bou | haue no good, bou moornyst & sorwyst berfore, & art more heuy pan 3yf pou fett in dedly synne; and whanne bou getyst good, & hast it, bou art [more] glad pan of vertewys 12 & of helthe of soule; & whanne bou lesyst bi good, bou art more sory ban whan bou lesyst bi soule fro god in dedly synne. & alle bise is mawmetrye, bat is, worschepyng of false goddys; for bi gold & bi muk bou makyst bi god. Ephes. v.2 'Auaricia est 16 ydolorum seruitus.' glossa: 'Auarus facit aurum deum suum.' kyng Ezechie, for be gret delyste bat he hadde to schewyn his tresour to folk of babilonye, to ben holdyn ryche & ryaff, per-fore god sufferyd afterward be folk of babylonye to robbyn him of 20 all hat he hadde, in punyschyng hym of hat gret delyte hat he hadde in his rychesse. Isidorus de summo bono, libro 3. c. xxiij., he seyth, pat god suffryth many ryche men in be world to be robbyd, for be gret delyzt bat bei haue in here werdly good, & 24 for here bostyng per-of. perfore, dauid 3 seyth: 3if rycches come to 30w plentevously, settyth nost 30ure herte beron. 'Diuicie si affluant, nolite cor apponere.'

2. Ambition:

pe secunde fote brede of wose of coueytise is Ambycyoun ; 28 pat is, whan pou desirest to ben in hye estate, in hye degre, in hye worschip, to ben hye avaunsyd, to ben holdyn gret, worthy, & ryche, & ryall; & whanne pou vsyst cawtelys & sley3tys for to come to swyche worschippe; & in 3euyng 3iftys perfore, & in 32 plesyng, & in flateryng, & seruyng lordys, & in trauayling sore for hem in here seruyse, for pat entent to ben avaunsyd, or to ben

¹ MS. in margin: 'ydolatria.'

² Ephes. v. 5.

⁴ MS. in margin: 'Ambicio.'

³ Pallxi II.

enhaunsyd to heye estatys; & in makyng be ryche & ryal wyth obere mennys godys, & nozt wyllyng to zeldyn hem, for to kepyn be in bin hyze estate & worschipp. berfore, Gregorie seyth, libro

4 xx. moralium super primum textum, 'qui rodebant in solitudine'.' pat two manere of folk arn longyng to bis ambycyoun. summe some pursue it flateryn & plesyn wyth be tunge, for to ben haunsyd in hyze estate, & summe zeuyn here myzt & here entent to raueyn others by un-

8 & extorcyouns, to ben enhaunsyd, wyth opere mennys good, to enriching themheyzere degre.

pe thredde fote brede of wose of coueytise is nygardschippe; 3. Niggardpat is, whann bou hast ynow, & sparyst it out of resoun nough 12 nedy; &, bow; ry;t harde, & spendyng lytel in good vse, ne hauyng no rewthe ne pyte on be pore, lytelf or ryst noust i.e. being unzeuyng to be nedefull for goddys loue, but in wast, in synne, towards the & in euyl vse, spendyng bi good in howsyng, in clothyng, in in every other

poor, but lavish

16 lustys, in delycacyes, in ryott, in revett, in 3yftes, in presentys to hem bat han non nede, & to bi kyn, & in superfluite & in excesse of feestys, & in kepyng vytayle so longe tyl it han perysched & lost in stynkyng & rotyng, in sowryng, in mowlyng, 20 or lost wyth mathys, in clothys lost wyth motthys & wyth myzs,

& in kepyng monye in exces, tyl it be ruste-fretyn, where-wyth manye pore folk myste a be relevyd & holpyn. bi rust-fretyn monye, bi vitayles perysched, bi mothe-fretyn clothys, schal 24 accusyn be a-fore god at be dreedfull dome, & schal askyn

wengaunce on be! Jacobus v.2 And seynt bernard seyth: Pore men schul aske vengeaunce on be a-fore be ryatfull iuge, hat The niggard myste haue be relenyd wyth bi rust-fretyn monye, wyth bi by the poor in

the day of judg-

28 vytayles perysched, wyth bi mothe-etyn clothis, & were nozt ment. holpyn berwyth. berfore, holy wrytt seyth, ecc. xiiij.3, to a coueytous nygard is souyn good wyth-oute resoun and cause, for it profyzteth neythir hym ne obere. berfore, Tobye tawate

32 his sone, iiij co4, & seyde: Of bi good zyue almes, turne bi face Give alms, fro no po- re man, pat god turne nost his face fro be. as bou [Fol. 41 a.] mayst so be mercyfull, aif bou haue myche, ayue bou plentyvously;

¹ Job xxx. 3.

² James v. 2, 3.

³ Ecclesiasticus xiv. 3.

^{&#}x27; Tobit iv. 7.

for the sake of thy salvation! 3yf bou haue lytel, gladly 3eue bou part berof to be poore. Almes delyueryth of euery synne & fro deth of soule, for it suffryth no3t soulys to gon in-to therknesse of helle.

4. Treason committed for lucre.

be ferthe fote brede of wose in coueytise is tresoun; bat is, 4 whan bou art fals to hym bat bou schuldyst be trewe to, for couevtise, as Judas, whan he solde crist for xxx d. as a fals traytoure, Mat. xxvi. Bede seyth: Alle but beryn fals wytnes azens here nevhbours, for coueytise, in ony dome, arn Judas- 8 felawys, & don tresoun, for bey sellyn crist, bat is, trewthe; sicut recitatur xi, q. iij. 'Abiit iudas '.' Ryzt so, whanne bou art lying, or falsly sweryng, or in ony ober fraude dysseyvyng bi brober for ony wynnyng, or dost ony falsnes or wrong, or heldyst 12 azens trewthe, pou dost tresoun, & sellyst trewthe, pat is, crist. whan bou art fals for conevtise to fadyr or modyr, lord or mayster, or to ony oper gostely or bodyly frend, bou dost tresoun, for bou denyest trewthe as Judas dyde, & art fals, 16 secundum Abuile 3. whanne bou falsly tythyst, in zeuyng bi tythe to hym bat schulde nost haue it, or in wythholdyng bi tythe fro hym bat schulde haue it, or falsly in tythyng to lytel, or in tythyng be werse for be bettere, or in tythyng ryst nost of 20 swyche thynges as owyn to be tythed, or in stellyng be tythe, panne art bou Judas-felawe, bat stale be tythe part of bat bat come to be comoun purs of crist. Joh xijo. So bou stelyst be tythe þat longyth to goddys part, þou art fals traytour to god 24 & to holy cherche, secundum Abuile.

Dishonest tithing.

5. Usury, which is of 12 kinds:

to let to use with,

or without, a covenant;

pe fyfte fote brede of wose in coueytise is govyll. pis gouyll is xij ynche thycke 5. pe firste inche in pis fote brede of gouyll is whanne pou lenyst, & of couenaunt takyst encres for pi lenyng; 28 for, but pou zelde pat encres azen, pou schalt haue peyne perfore. extra de vsuris co pos; & co 'Conquestus'.' pe secunde inche in pis fote of gouyl is whanne pou takyst for pi lenyng encres, wythoute couenaunt of curtesye; but pou rewarde it in pe dette, pou 32

¹ Matt. xxvi. 15.

² cap. 83. Causa 11. quæstio 3 [Corpus Jur. Canon. i. 666].

³ Cf. p. 5, note. ⁴ John xii. 6.

⁵ MS. in upper margin 'Nota de xij. gradibus vsure. 1. vsura.'

⁶ cap. 1. X. de usuris 5. 19 [ii. 811]. 7 Ibid, cap. 8. [ii. 813].

E schalt haue be wretthe of god. for alle men schulde lenyn for loue of god, & nost takyn berfore. be thridde inche in his gouylt to accept the is whan bou hast a thyng bat bi frend gat wyth gouytt, be anything got with usury; 4 which is deed; be it fadyr or modyr, wyif or chyld, aif bou wytte pat he gat it wyth gouylt, bou muste makyn asethe berfore. and ellys bou art gylty as he bat dyde be dede. be ferthe inche of his fote in gouyl is whanne bou hast a seruaunt hat takyth to practise usury through

s gouyth to pin vse; 3if bou be wel plesyd berwyth, bou art a servant; to let out enmayster vsurere. be fyfte inche in bis fote of gouylt is whan trusted money; bou lenyst a man for vsurye be monye bat an-oper toke be to kepe, or zif bou borwedyst it to lene for encres, bou art a

12 dycyple vsurere. be sexte inche of bis fote of gouytt is whanne to advance the bou sellyst ony-thyng be derrere to lene it to a day, 3if bou thing sold on allowe it nozt in be paying, bat2 bou hast takyn more ban bou woldyst to haue ben payid in hande. be vij. inche of be fote

16 brede of gouylt in coueytise is whanne bou sellyst a thyng to or to a person him pat hath nede to byen it, & may nost forbere it, & panne urgent need of bou sellyst it to double price; all bat bou sellyst it more aboue, more ban bou woldyst sellyin it to an-oper man, it is gouylt. be

20 viij. inche of bis fote brede of go- vytt is whanne bou seest an- [Fol. 41 b.] ober haue nede to selle corn or othir thyng, er tyme were, & bou corn-jobbery; byest it at lyst price to paye longe a-forn. & be corn schal a-byde tyl a day, & bou knowyst wel bat bi corn schal be myche

24 derrere at bat day ban whan bou bowstyst it. & zif bou at bat day paye hym no more, after be price is resyn, bou takyst gouylt. be ix. inche of bis fote brede of gouyl is whanne bou lenyst monye for a rente in morgage, & takyst be profyzt berof, lending upon

28 tyl be day come of payment, and panne bou takyst agen bin hole payment, & rewardyst nost bat bou hast takyn berof. be x. inche of bis fote brede of gouylt is whanne bou wyth-holdyst withholding a a wedde bat is leyd to a day, be-cause be ownere payeth nozt at fixed term

32 his day; al-bowy be couenaunt were so, 3it, 3if be wed be better ban be dette, but bou restore it to be awnere, or zif bou vse a wed bat is levd be, tyl bou be payed, aif it be appeyrid, but bou rewarde als myche, whan bou art payed, it is govylt. be xj. inche

² hat refers to it, not to paying. 1 MS. a sethe.

profit of a business, without sharing the losses: forcing a man to work without pay-as interest for a loan.

of bis fote brede of gouvl is whanne bou takyst monye to partaking of the a marchaunt, in couenaunt to haue h lfe wynnyng & bi monye neuere-pe-les, but bou make couenaunt to stande to half losse & to half cost. be xij. inche of bis fote brede of gouytt is whan 4 bou lenyst syluer or catell to a pore man, & panne puttyst him to tranavlen in bi werkys, & ellys bou woldyst nost lenyn hym, & allowest hym nost for his trauayle. or sif be pore man may

Laws and canons as ainst usury.

nost paye be at his day, bou byndest hym be lawe to werke wyth 8 be; & for a peny of dette, bou takyst two penyworth of werke. A gouelere doth agens be old lawe. Ps.1 Domine, quis habitabit in tabernaculo tuo?' 'Qui pecuniam suam non dedit ad vsuram.' # A gouellere doth azens be newe lawe in be gospel. 'Mutuum 12 date nichil inde sperantes2.' A gouelere doth azens be byddyng of alle seyntes. xiiij. q. iij.3, & iiij. q. v. per totum 4. A gouelere doth azens be constitucyouns of be lawe of holy cherche. Extra de usuris 5. He doth agens be constitucyouns of lawe cyuyle. 16 xiiij. q. v. co 'Quid dicam,' in glossa 6. A gouelere is a raueynere, for he stelyth his soule fro god to be deuyl, & rauysschyth opere men falsely of here godd, as seynt Ambrose seyth, & recitatur xiiij. q. iiij. c. 'Si quis 7.' A gouelere is a turmentour 20 of goddys pore peple, as seynt Austyn seyth, & recitatur xiiij. q. iiij. 'Quid dicam 6.' A gouelere is a theef, for his gouylt is verryly thefte. xiiij. q. v. 'Penale ".' A gouelere is chyld of be deuyl, for he folwyth be fendys werkys, for gouyl & ober synne 24 makyth man be feendys chylde. de penitencia distinccio j. co 'hoc idem' in fine , & co 'Omnis qui odit 10.' A gouelere is most cursyd abouyn alle marchauntys & chapmen; secundum crisostomum. 28

Cast out these five | arts of Covetousness! perfore, castyth out of zoure pytt of zoure herte bis fyve fote

¹ Ps. xiv. 1, 5. ³ Luke vi. 35.

³ cap. 1-4. Causa 14. quæstio 3 [Corpus Juris Canonici i. 734 sq.]. 4 Probably to be: c. 1-5. C. 14. qu. 5 [C. J. C. i. 738 sq.].

⁵ X. de usuris 5. 19 [C. J. C. ii. 811 sq.].

⁶ c. 11, C. 14. qu. 4 [C. J. C. i. 738]. 7 c. 4. C. 14. qu. 4 [C. J. C. i. 736].

⁸ c. 13. C. 14. qu. 5 [C. J. C. i. 741].

[°] c. 32 D. 1. de poenitentia (?) [C. J. C. ii. 1165].

¹⁰ c. 37 D. 1. de poenitentia (?) [C. J. C. ii. 1167].

32 ban him.

brede of wose in coueytise, pat arn, Mawmetrie, Ambycyoun, nygardschip, tresoun, & gouytt, wyth att his xij. inchys in thyknes. But opere fyve fote brede of wose in pis coueytise, 4 I schal telle zou an-oper day.

But for pe conclusioun of pis proces,

[The Gardener cured of Avarice.]

I rede in vitis patrum pat a gardynere 3af to pore folk att A gardener, who had been charit 8 þat he myst spare of his trauayle, passyng his streyst lyiflode, able all his life, became avaribut in his age he dredde pouerte, & to ben bedrede, no3t trustyng cious in his old full bat god schulde kepyn hym in his age as he dede in his | 30uthe. he lefte almes-dede, & 3af hym full to coueytise, [Fol. 42 a.] 12 & gaderyd hym to-gedere a gret summe of monye. banne fell on He got a sore his fote a maladye, pat it rotyd, & in lechecraft he spendyd all to be ampubat he had gaderyd. banne a leche told hym bat his foot muste be smyten of be be kne, for bere was non ober bote. On be 16 nyzt be-forn pat his foot schulde be smyten of, be gardynere, in his bed, sayde to hym-self wepyng: 'whyle I gaf almes, I was But he repented heyl in alle my lymes, to getyn my lyiflode, & now, in my coueytise, I am lame, and to-morwyn my rotyn foot schal be 20 smyten of. my monye is spent ber-aboute, I am a beggere. Allas, bat euer gadryd I monye on hepe, to trustyn bere-vpon, & lefte myn almesdede! god, I crye be mercy! whil my trust was in be, I ferde wel; whanne I trustyd in my werdly good, 24 I ferde euylt, & hat is now sene in me!' In his mournyng, an aungyl com to hym, & seyde: 'where are now alle bi pense & bi noblys bat bou gadredyst? where is bin hope & bi trust bat tou haddyst in bi muk?' be gardynere seyde: 'I haue 28 synned! I crye god mercy! I truste no longere in wordly ryches, I hope in god!' be aungyl towchyd his foot, & it was and was cured by the touch of hool. be leche com on be morwe to smyten of his fote, & fonde an angel's hand. hym goyng at be plows, for he had founde a bettyr leche

bus faryn nygardys & coueytouse men. bey levyn almes, for so fare avaricious men. dreed of pouert in age. bey gaderyn to-gydre myche muk,

Their foot, i.e. their love, is sore with covetousness. & truste more per-on pan on god. perfore here fote, pat is. here loue rotyth in coueytise, bat bei loue nozt god, ne holy cherch, ne pore peple, ne truthe, ne vertue. here eyze is blynde, for bei se nort how god takyth vengauns on hem in here good, 4 but it wastyth awey, & hath no grace in here ende, to turne hem to profyst. bey se nost how god smyt hem in here body, wyth sykenes & tribulacyoun. bei be deef also; bei here nost be voys of be poore peple, ne be techyng of goddys woord. bei be s crokyd in here handys, nost wyllyng to werke wel, to serue god in dewe tyme, ne bei wyl nozt, whan be aungyl, be prechoure of goddys woord, techyth hem, seyn as be gardynere sayde: 'lord, I haue synned, & I schal no more!' for 3if bey dyde 12 so, here foot of loue, be eyze of here mynde, be handys of here werkys, schuldyn be curyd & hole fro fals coueytise, to seruyn & lovyn god & man, & to don almes-dede, & to purchasyn vertewys to lyuen perby in grace here, & in blysse in here ende. 16 but bei be so obdurate in here couevtise, bat be more bat god smyteth hem, wyth his wreche, be more bey rotyn in here foot of loue fro god ward, & be slawlyere gon to goddys seruyse, & be werse kepyn be halyday & goddys comaundmentys, tvl deth 20 comyth, & panne bei devin gracelesly. perfore, it were good to hem, as be gardynere to crye god mercy & to amendyn hem, bat

Therefore, they ought to amend.

comyth, & paane pei devin gracelesly. Perfore, it were good to hem, as pe gardynere to crye god mercy & to amendyn hem, pat pei myzt be curyd fro here rotyn coueytise to almes-dede, wyth grace of penaunce, pat in here ende pei myzte come to pe blysse 24 of heuene. Ad quod &c.

Capitulum xixm.

De cupiditate.

More parts of Covetousness. THE oper day, I told 30u of v. fote brede of pe wose of a councytise; now schal I telle 30w of opere v. fote brede of 29 pat councytise.

1. Simony; be firste fote brede of bis wose is Symonye 1. bis fote brede

, 200 0100

1 MS, in margin 'Symonia.'

of symonye is vj. inche thycke. | The firste inche is | whanne its six kinds: bou leryd man zevyst ziftes for to ben orderyd. An-oper inche is ordination obwhan bou zeuyst mede, or byest a benefyse, cherche, or pro-bribery; purchase of a

4 uendre, fre chapett, or chauntrye, | for temperatt lucre, or zeuyst [Fol. 42 b.] to him pat pou owyst dette to, or for frenschip, but ryst noust prebend; for charyte. be thridde inche is chaungyng of benefyce, as to exchange of chaungyn a more & a lesse, & he pat hath pe lesse schal haue prebends;

8 bote. be ferthe inche is in eleccyoun of prelacye or dygnite, election to a for whan a college or a couent schal chesyn here prelate, thrugh prayere or procuryng of a lord, bei schal chese one bat is onworthy. be fyfte inche is comyng in-to relygioun be procur- or admission to

12 yng or be prayere, for profyzt or for hope of here kyn to be tained by the couent, & nost princypally arn receyvid for charyte. be vi. inche a patron; is in schewyng of goddys woord or in mynystryng of sacrament. for he hat wyl nost preche goddys woord, but he be payid for his payment of

intervention of

16 trauayle, or be preest bat wyll nost synge masse, or heryn con-ministering the fessioun, or zyuen be housylt or obere sacramentys, wyth-oute mede; all bis is symonye, bat is to sayn, sif bou bygge or selle bise gostly thinges forsayde, in couenaunt made beforn, and be

priests for

20 preest wyll nozt don it, but he haue his couenaunt. but zif bou The acceptation zyue, or take, monye or ziftes, nouzt in couenaunt made, but for no simony. devocyoun for helpe of bi soule & of bi freendys in name of almes, in helpyng to be lyvyng of be preest; bat is no symonye,

24 but it is devocyoun & mede to be bat doost it, & to hem bat bou dost it fore. ffor bou berby steryst hem bat bou zeuyst it to, to pray for be & for hem bat bou zeuyst it fore, bow; it be in schryfte, or housylt, or in weddyngges, or in massys, or in 'Placebo

28 & dirige,' or in obere prayerys. but 3if be preest wyl nost don it, but he knowe his couenaunt, & be syker what he schal haue, banne is it symonye. Symon magus began his symonye. Acta Origin of viij. co.1 Summe come to be kyng Jeroboam, & zevyn zyftes, bat

simony.

32 bei myste ben his preestys. he took redyly bo siftes, & bat was cause of his vndoyng. iij Regum xiij.2 Gyezi, be seruaunt of helyse be prophete, was a meself, for he took swiche ziftes. iii Regum v.3

1 Acts viii. 18.

* I Reg. xiii. 33.

3 II Reg. v. 20 sqq.

128 be secunde fote brede of wose in his coneytise is thefte & ** II. Theft and Robbery. Five kinds of theft: t. open theft : 2. secret theft; 3. insidious theit, committed by lawyers, wives,

or 'religious persons.

A wife's rearing her illegitimate child as legitimate.

Fol. 43 a.] doors,

servant,

concealment of a thing found.

things stolen

raveyn. half bis fote is thefte, & bis is .v. inche thycke. be first inche is opyn thefte; pat is, whand bou opynly, thrugh wyll, canst stele, and often hauntyst it. to susteyne be & bine, & 4 were worthy, be londys lawe, to be hangyd. be secunde inche of þis half fote 1 brede of wose is pryve thefte; þat is, whand þou takyst ony thyng priuely bat is nougt bin, & priuely heldyst it as bin owyn, and git bou art holdyn a trewe man, but bou art 8 a prevy theef. be thridde inche thycke in bis half fote wose of couevtise is couert thefte; bat is, whan bou hast kepyng of bi lordys godys as baly, sergeaunt, or reve, bat reknyst lesse bi receytys ban bin expensys so slyly, bat be lord is in bi dette 12 bere bou schuldyst ben in reragys. bus slyly bou stelyst bi lordys rent in couert thefte. Also a wyif pat stelyth here husbondys godys agens his wylt, bat is couert thefte. or he bat is relygyous, but takyth be godys of his hows, wyth-oute leue of his 16 souerayn, he is a couert theef. for neythir wyif ne relygious have propirte of the comoun godys. Also, zif a wvif have a chyld in avowtrye, & be husbond wene it is his, & letyth it ben his eyre, & his owne chyld is dysherytyd thru; here foly; a couert 20 theef | sche is. be iiij. inche thikke in this half fote brede 4. Thest within of wose is vnkyndely theste; but is, whan bou seruaunt stelvst in house mete & drynke, henne or chekyn, or ober stoor, & committed by a thynkest neuere to paye perfore, or opere thynges of bi maystrys, 24 & zit bou takyst bin hool hyre, & deseruyst it nozt. all bat bou takyst more pan pou deseruyst, it is thefte. Also a chyld by a foundling; foundyn be his freendys, 3if he take awat of heres, wyth-oute

nost ben aknowe it, but holdyst it as bin owne, bou stelyst it. 32 be fyfte inche thycke of bis half fote brede of wose in coueytise 5. Concealment is thefte of theuys felawe; pat [is], whan pou knowyst a theef, & wylt takyn of him thyng bat is stolyn, be bying or ayfte, or

leue, agens here wyll, he stelyth it. or gif his freendys fynden 28 him to scole, & he mysspende his tyme in ryott, & his freendys godys, & wyll nozt lere, he is a theef, zif he knowe resoun. Also, sif bou fynde a thyng hat is lost in ony place, & bou wylt

1 MS, inche crossed.

wyttyngly wylt reseyuyn a thef, bou art felawe wyth be theef. Also a balye bat may areste a theef, & letyth hym scape for mede; or iustyse, or quest, or he bat procuryth to saue a theef; 4 or he pat is besy to sauyn a theef be bying, 3 if bei do it for

avauntage, bei arn assentyng to be thefte, & mayntene hem, & makyn hem bolde.

be secunde half-fote wose in coueytise is raueyne, & bat is Six kinds of 8 vj. inche thicke. pe firste inche is comoun robrye; pat is, whan 1. common bou, be waye & wode, robbyst whom bou may, & euere waytynge to robbe on se & londe, nozt sparyng pylgrym ne marchaunt, by sea and by pe secunde inche is, whan bou art a fals excecutour, sworyn to 2. dishonest ex-

ecution of testa-

12 do be dedys wyll, & bou takyst bo godys to bi-self in raueyn, ments; & nost spendyst hem for be dede; bou robbyst be dede. be thridde inche is, whan bou art a fals dettoure, bou borowyst 3 contracting of myche, & nozt qwytest. & bou bat wyth-holdyst bi seruauntys refusing to pay

servants' wages,

16 hyre, bou art a raueynour be goddys lawe, but wyth-holdyst bise dettys. Also lordys bat pelyn be pore peple for couevtise, & takyn awey here godys, & pelyn here bondemen & here tenauntys, exacting money be lordschip & maystrye. All pis is raueyne. Also prelatys of 4, prelates over-

20 holy cherch pat puttyn here sugettys to outrageous cost, pat is, diocesans; in vysityng, & in raysinge of procuracyes vnleffully, & so what bei aske bei muste paye. Offycyallys & denys bat oftyn settyn 5. officials inflictchapetlys, to gaderyn bat bei may getyn, bow; bei do wrong, on the public;

ing perquisites

24 bei recche neuere, for bei haue more affeccyoun to gadere syluer ban to don correccyoun. and zit bei do nozt so scharpely reddour to ryche men as to pore, for ryche bey forbere for mede, & pore men bei greue wrongfully, wyth cursynges & puttyng out of

28 cherch to penaunce, to paye vnry3tfully. bis may be clepyd raueyn & extorcyoun 1. Also somnours & bedels, bat dwellyn in offyce vnder hem, spare no conscyens to take what bei may getyn. Scherrevys & bayles puttyn often trewe men in gret 6. sheriffs and

32 dystres, & feteryn hem, tyl bei haue made a fyne, & payin ing extortions. a raunsoun; but pore men, pat may nozt zeue, schal be holdyn as harde as a theef for malyce, thrugh colour of here offyce. and all bat bei takyn bus is raueyn.

1 MS. in margin: 'Rapina & extorciones.'

be thredde fote brede of wose in coueytise is sacrilege 1. bis C

III. Sacrilege. which is of many kinds; viz.

[Fol. 43 b.] polluting of a church, or any sacred object of worship;

2. withholding of church property;

3. polluting of holy places;

4. laying hands on a priest; dragging any one out of sought asylum;

5. spending of church goods;

6. adultery:

7. breach of a vow of chastity;

8. profaning the relygyous or seculere, he doth sacrilege. be viij. inche, who-so holidays.

IV. False litigation effected by a dishonest plaintiff.

is manye inche depe. be ferste inche is to breke, or brenne, holy cherch, or to beryn awey book or vestement, chalyce or r. destroying or ony thyng bat longyth to holy cherch; or doth vylannye to ony 4 place bat is propryd to holy cherche; or entryth in, wyth-oute leve, for swyche dyspyte; bise ben in be gret curs. Alle swyche doerys arn acursyd bat in vyolens beryn awey swyche thynges out of place halwyd, wyth-outyn leve, or out of vnhalwyd place 8 thyng bat is halwyd. be secunde inche is to wyth-holdyn onythyng, with maystry or be will, but longith to holy cherch, ouber lande or rente, or tythe or offryng, wrongfully; bei ben acursyd. be thridde inche of sacrilege is, whanne bou dost 12 violens in halwyd place, as in schedyng of blood, or in doing leccherve; banne bou diffoulyst be place, bat it nedyth to be reconsyled agen. be ferthe inche is, whan bou smytest a preest or a clerk bat hath corowne, or man or womman of relygyoun; 16 church who has or drawyst hem wyth force oute of here house, azens here wyll; or drawyst ony man out of seyntuarye, bat is fled thyder for socour & for dowte of deth, or wyth-drawyst his sustenaunce, or dost to hym ony dyssese, to makyn hym to forsakyn be gryth 20 of holy cherch; or puttyst a man 2 owt of be weve, bat hath forsakyn be kyngys land; or 3if bou breke be fraunchyse of holy cherche in ony wyse, or zif bou assente berto. be fyfte inche is, whan prelate, parsoun, or vykery, spendyn be godys of holy 24 cherche in euylt manere, bei don sacrilege. be sexte inche is spowsebreche, for matrimonie is a sacrament of holy cherche; who-so dyffoule pat in avowtrye, he doth sacrilege. pe vij. inche

> be ferthe fote brede of wose in coueytise is fals chalange, bat is manye inche thycke. On inche is a fals pleyntyf bat 33 sekyth a cause to moote azens resoun, & feynyth a fals accyoun, and so, thrugh fals coloure, he puttyth be trewe to trauayll & to

> is, who-so breke a vowe of chastite bat is solempne or pryve, 28

kepyth nost be haly-day bat holy cherche comaundyth; for

holy tyme hath his tyme as holy place hath.

¹ MS. in margin: 'Sacrilegium.'

² MS. aman.

gret exspensys, tyl he is fayn to make his pes. be secunde inche by a dishonest is a fals defendaunt but sekyth false delaye, whan men mootyn defendant; hym to defendyn his wrong, thru; false cautelys; & but be

- 4 pleyntyif be wel ware, he wylt for-barre hym of pat he askyth, for he wylt nozt, ben aknowe pe truthe. pe thridde inche is a fals wytnes pat forsweryth hym vp-on pe book, or beryth by false witnesses; fals wytnesse in cause of matrimonye. pe ferthe inche is, whan
- 8 false cysourys gon vp-on qwestys, & puttyn a man fro his ry3t by a false jury; thrugh a fals verdy3te, & wytnessen agens trewthe. be fyfte inche is aduocatys bat mayntenyn a fals cause, &, bof he alegge by lawyers maintaining unlawe, 3it he wylt turne be ry3t to be wrong, thru3 sotylte. be just cases;
- 12 sexte inche is a fals pletere þat vndertakyth a fals plee. for he byfalsepleaders; kan schewe a fals euydence, & make a queste to say wrong. he colouryth it so in þe lawe, þat þe falshed may nozt be knowyn. þe vij. inche is a | fals¹ procuratour þat procuryth a fals nede, [Fol. 44 a.]
- 16 ne he lettyth nozt, tyl he may spede þat nede, for be wyles he byfalseprocurabegyleth men. þe viij. inche is a fals atourne þat, wyth alt his by dishonest wytt, susteynyth wrong als weel as ryght, and zit he wyl be of assent to letyn his maysterys cause falle, & so he is a tretour to
- 20 his clyent. be ix. inche is a fals notarye bat makyth false solicitors, letterys, libellys, or false actys, instrumentys, or ony oper thyng to hym. be x. inche is, whanne clerk of be kyngys crowne, of secretaries, be kynges court, or of baroune, bat makyth fals recorde,
- 24 schewyth his lordys counseyl, or falsyth his scel, or stelyth his lordys avauntage. pe xj. inche is, whanne a fals iuge doth more corruptible wrong pan evynhed in iugement, for auauntage fauouryng a wrong, or 3if he take mede on bope sydes, & fauouryth him pat
- 28 zeuyth him most, & zeuyth doom wyth hym þat hath no ryzt, or taryith a ryzt be his assent.
- be fyfte fote brede wose in his coueytise is wyckydnesse, & hat V. Wickedness of many inche thycke. On inche is renaying; whan a man for-kinds, viz. apostasy, 32 sakyth god, & becomyth a iewe or a sarazene, to be ryche; his is wyckydnesse. An-oher inche is wyche-craft, charmys, experi-witcheraft,

¹ The repetition of the word fals has induced the scribe to write the preceding paragraph over again, with slight alterations only in the spelling of 'falshede' and 'qweste.' Then he begins again: be vij. inche is a fals etc.

manslaughter, destruction,

sowing of discord, denouncement. mentys, coniuracyouns, & to rayse be feend. att bis is wykkydnesse of mawmetrie. be thridde inche is procuryng of mannys deth. be iiij. inche is dystroying of towne or of place, or procure berto wrongfully. be v. inche is makyng dyscord betweene 4 folke. be vj. inche is to bewryin a pore man to his lord or to his mayster, to makyn hym to lesyn his good. be vij. inche is, to endyzte an vngylty man of trespas or felonye.

Cast out these five parts of covetousness!

caste out of pe pyt of 30ure herte pise fyve fote brede of wose 8 of coueytise: Symonye, Raueyne, sacrilege, ffals chalange, & wyckydnes, wyth alle here inches in thycknes, as I haue tolde 30w pis day. And thre laste fote brede wose in pis coueytise I schal telle 30w an-oper day.

[The Steward of King Philip of France.]

King Philip's steward in vain coveted the vineyard of a neighbour. When the man was dead, he went to his grave, with two witnesses, and put a purse into the hand of the corpse. Then he took possession of the vineyard. The widow pleaded before the king.

A styward of be kyng of ffraunce, Philippe in Paryse, as # Cesarius tellyth, coueytyd be vynegerd of his nevaboure, & mygt noat getyn it in bygyng ne in ayfte. but whanne his nevahboure 16 afterward was deed, be styward, wyth two false wytnessis, on a nyzt wente to be grave, & doluyn out be erthe to be body, & puttyn a bagge of monye in be hand of be dede body, and kest doun agen be erthe. banne be styward took to him be vynegerd. 20 be wyif of be dede playned here to be kyng bat be styward dyde here wrong. be styward & be false wytnessys dede recordyn bat be styward bowst it of hym, & putt a bagge of monye in his hand, wyth all be hool payment but he proferyd hym before. 24 berfore, be kyng dede his audytours examyn be wytnessis, and bei zeuyn doom azens be wydewe. be wydewe wepte. be kyng had rewthe on here, & examyned be wytnessis himself. he seyde to be tone, departyd fro be tober, 'Say to me bi Pater noster!' 28 And he dede so. he putt hym awey o syde, & clepyd to hym

be oper wytnesse, & sayde, 'bi felawe hath seyde to me be verray truthe as his Pater noster, say bi truthe | also! for 3if

pou dyscorde fro hym, pou schalt be deed.' pat wytnesse wende, 32 be pe kynges woordys, pat pe toper wytnesse had told pe kyng al-to-gedyr as it was don, & was aferde to dyscordyn, & he fell

doun, and tolde be kyng as it was done, & cryid, 'mercy lord!

The king examined the witnesses, and by a stratagem

[Fol. 44 b.]

obtained an avowal.

for hi styward dyd vs do so, hat for dreed of hym, & for lucre, we wentyn vn-to be graue for to se how he putte be bagge of monye in be dede bodyes hand.' be kyng was wroth, & restoryd The king re-4 azen be vynezerd to be wydewe, & dyde be styward & be two yard to the wytnessys be brent qwyk.

stored the vinewidow, and the steward and his witnesses were burnt.

Ryzt so, be kyng of heuen, in his examynacyoun at be doom, so the King of fyndyng þat be fals coueytise, & be fals wytnessys, & fals 8 colours, trewe folk haue be put from here ryzt & fro here good; banne schal he demyn suche coueytouse folk to be brent all will condemn qwyk in body & in soule in fyre of helle. berfore, restoryth

the covetous.

I 2

Capitulum xxm.

30ure wrongys, & caste out be wose of false coueytise!

De cupiditate.

HE oper day, I tolde 30u of v. fote brede wose in coueytise, The three last An oper day a-forn also of oper v. fote of wose, And now Covetousness. 16 I schal telle 30w of be thre laste fote brede wose in coueytise.

On fote brede wose is fals marchaundyse, & hat is v. inche I. Dishonest trade, which thicke. be firste inche is lyther bergaynyng; bat is, whan bou is of five kinds, seest a man 1 muste sellyn his thyng for nede & for myscheef, 1. profiting by

20 & be sellere is nort wyse, & so bou hast it half for nourt, and be same bou wylt sellyn it hym bat hath nede berto to byin it for or the purdouble more pan it is worth, & pus pou pylest pi neyzbours of barrassment; here good lytherly. pe secunde inche is leesyng & forsweryng 2. false statements in bar-

24 in bi sellyng, sparyng none othys, saying bat bi thyng is myche gaining; bettere ban it is, & bat it coste be myche more ban it dyde; & in bi bygyng onythyng bou lackyst it, in sweryng grete othys bat it is fawty, be it neuere so good, to have it for lytel price.

28 be thridde inche is, whanne bou hauntyst false mesurys & 3. using false weyztys, in bying be pe more, & sellyng be pe lesse, &, powz pi mesure or weyzte be trewe, zit bou takyst it large inward, & zeuyst it scarse owtward azens trewthe. be iiij. inche is fals

1 MS. aman.

4. showing the merchandise in a favourable light:

s. concenting the defects of the merchandise.

schewyng of chaffare. whanne bou dyztyst it so, & makyst it to seme bettere pan it is, in a therk place, as drapers don & obere. be v. inche is hydyng of be truthe; bat is, whan bi thyng is fawty, bou hydest be defawte fro hym bat byeth it, & 4 makyst it to seme good. & corsoures bat haue false hors, bei with with false othys, swere but it hath no defawte, and bus is falshed vsyd on yche syde, & trewe men dysseyvid.

II. Disreputable crafts.

1. prostitutes,

2. jugglers.

4. begging in-

truders.

[Fol. 45 a.]

5. public buffoons,

6. heralds-atarnis,

7. professional champions,

8. dishonest tollers, 9. executioners.

be secunde fote brede of wose in coueytise is crafte of foly, pat " is ix, inche thycke. On is comoun wommen, for bei sellyn here 9 body to whom pat wyll haue it, & sellyn here soule to be deuyl, to have here lyvyng in lust & synne. be secunde inche is

jugoulours, for bei getyn here good wyth false iapys & lesynges, 12 3. sham cripples, & getyn here lyvyng wyth wrong. be thridde inche is faytours bat getyn mete & monye of pyteous folk, wyth wyles, as to makyn

> hem seme crokyd, blynde, syke, or mysellys, & are nost so. be iiij. inche is lacchedrawerys bat vndon mennys dorvs. 3if bei 16

fynde be good-man at hom, bei say here good is brent, or takyn awey | wyth theuys. bei seyn bei were ryche men, & now bei haue ryst noust. summe seyn bei haue lost hors & harneys be-30nde be se. summe seyn bei are gentytt-men, & here londys 20 are sett to wedde, & so bei wyll nozt go, tyl bei haue sumwhat. And zif be wyif be alone, bei folwyn here in-to be spense, bat for dreed sche is fayn to zyuen hem what sche may. be v. inche is harlotrie, makyng iapys a-forn folk, in pleying at be spore, at 24 be bene, at be cat, in ledyng berys & apys, or in swich ober vnthryft. be vj. inche is herowdys of armys bat in iustyng or in turnementys wayten who doth best, & his name bei crye, & berfore bei haue 3yftes, to mayntene pompe & pryde. be vij. inche 28 is champyouns dwellynge wyth lordys, feystynge in here querels,

& takyn more toll pan trewth wolde. pe ix. inche is hangemen, 32 hauynge no pyte to hange men, ne to smyten of here hevedys, for ioye of here wynnyng. be thredde fote brede wose in coueytise is foly pley; bat is, including nine kinds of sin, viz. at be tabelys & at be dyse. bis fote wose wexith ix. inche thycke. 36

& getynge here lordys be maystrye in wrong azens be ryzt. be viij. inche is tollerys pat dystressyn men to payin azen resoun,

III. Gam-

pe firste inche is coueytise, for he pat pleyith coueytyth to 1. playing for wynne. pe secunde inche is raveyne, for he pat kepyth stylle 2. keeping the gambling profit; fro his felawe pat he wynneth of hym, it is but raveyn. pe 3. swearing;

- 4 thridde inche is manye othys. pe ferthe inche is getyng of veyn 4. sinful profit; godys [wyth?] lesynges, & gret synne, & ydel speche. pe v. inche 5. blasphemy; is slaundre of god & of his seyntys, or 3 if pe dese com no3t at pay, he seyth god ne his sayntys helpyn hym no3t, but deryn hym.
- 8 pe vj. inche is euyl exaumple pat pei zeue to opere, to don as 6. giving a bad example; pei do. pe vij. inche is spendyng here tyme in wast & in foly, 7. wasting time; & apeyrin here soulys, whil pei myzt do werkys of profyzt. pe 8. seducing the lookers on; vij. inche is corrupcyoun to hem pat vsyn to beholden myche
- 12 here pley, for hei myspendyn here tyme also in veyn. he ix. 9. disobedience towards the inche is vnbuxumnes to holy cherch. It forbyddeth suche Holy Church. pleyis, & namely to preestys. he hat wynneth ony mony at Gambling profit to be restored. he tablys or at he dyse, he muste restore it agen, or dele it for 16 here soule.

Now, in thre dyuerse dayes, I have told 30u of coueytise & of xiij. fote brede wose in him, & of here thycknes of inches in euery fote of hem. perfore, caste pis wose of coueytise out of

20 30ure herte! lat seed lyn longe to-gydere on hepe, & it wylt Heaped up seed will rote; sowe it a-brode in good lond, & it encresyth & frutyth. sown abroad, it Ry3t so, kepe pi rychesse, pi muk, to-gyder on hepe, & it wylt rote & stynke in pi soule werse pan ony stynkyng wose; but

24 sowe it out a-brode in good pore peple, & it schal encrese in mede to þi soule!

3if bou coueyte an-operys good, wyth full wyll for to haue it, Coveting another's good, 3if bou myst, vnrystfully, it is dedly synne 1, bous bou neuere

28 haue it, for pin euyl wyth. 3if pou coueyte vnleffutt thynges, inordinate aswyth delyberacyoun & wyth fult wyth, as 3if pou doost pi besynes to haue a benefyse, or an-oper estate, or degre, vnry3tfully, it is dedly synne, pow3 pou haue it no3t. 3if pou coueyte opere are deadly sins.

32 thynges, leeffully or vnleeffully, in wyll condycyonall; as bus, If no offence be 3if bou mystist haue it, & nost offendyn god, ne harmyng bi is venial sin.

neysboure, whethir bat wyll condycional be schewyd owte or noust, it is venyall synne or no synne. 3if bou coueyte super-

¹ MS. in margin: 'Cupiditas, quum est peccatum mortale.'

[Fol. 45 b.] Striving after excess of wealth is deadly sin,

fluyte or excesse to have hem, & pat wyth a full | appetyte, wyth full delyberacyoun, havyng no reward to bin owyn peryle, ne takyng non hede of goddys vnworschippe, it is dedly synne. 3if you have a coneytous love to superfluyte of temperall ryches, 4

passed by the love of God.

unless it be sur- but git bi loue of god is aboue, it is venyal synne. gif bou gete bi good vnryatfully, in ony onryatfull manere, it is dedly

sin.

Earning money, synne. 3if bou gete bi good be ony craft, be ony offyse, be ony crafts, is deadly werk, bat of hym-self is dedly synne, bow; no wynnyn come 8 bereof, it is dedly synne bat getyng, as comoun strumpettys, hasardourys, & such opere, & halyday-werkerys. 3if bou gete

Minstrelsy and buffoonery venial sins.

good be vnleffull werkys which arn venyall synne, banne bat getynges arn venyalt synne; as bus, sif bou be a menstraft, a 12 bourdour, & schewyst bourdefull woordys & many iapys for wynnyng, so honeste be sauvd, it is venyall synne. but aif bou do it for delvat of dyssolucyoun, panne it is dedly synne, & pi getyng ber-by also. but 3if bou do it for nede, to haue bi 16 sustenaunce perby, be-cause bou canst do non oper craft to lyvyn by, & berfore bou vsyst suche bourdys & iapys, sauyng

Withholding of another's goods is deadly sin, unless it be done under urgent circumstances.

alwey honeste, bou art nost in dedly synne. 3if bou wythholdyst opere[s] godys whiche bou owyst to restore, in purpos & 20 in wyll nost to seldyn it, it is deally synne. sif you wyth-holde operes godys in tyme of bi gret nede wyttyngly, to helpyn be & bine in zoure nede, & to sauyn bin estate & be astate of bine, as it semyth be resoun to be worthynes of bi persone, in purpos 24 to zeldyn it als sone 1 as bou myzt it is venyalt synne, or ellys no synne. but 3if bou knowe be 2 owners of bo godys whiche bou hast wyth-holdyn hath gret nede perto to hauyn it, ban it is dedly synne. Beeth ware panne, ze pore & ryche, pat are 28 boundyn be wrongys or be dette to be qwyke bat haue nede, or to be dede but have more nede in peyne, zoure nede banne excusyth you nougt fro dedly synne, but se gerne gelde to hem 30ure dette & 30ure wrong! Also, 3if bou wythholde obers good. 32 bow; be ober haue no gret nede berto, & be nedyth nost to wythholdyn it, it is dedly synne. And zif bou haue & kepe

¹ MS. sosone.

² MS. Jo godys, the latter crossed, the article left unaltered.

myche ryches, wyth an vnordynat loue, bat sumdel lettyth be fro Keeping wealth largenes of expunsys, so vertu be sauyd & almes-dede, it is venyal synne. 3if bou do for coueytise ony wrong 1 or ony Wronging any

4 harme to be neyhboure be be wyl, it is dedly synne. aif it be covetousness but a lytel harm, as an appyl or swich an-oper smal thyng bat unless the harm be a trifling one. bou wost wel it schal nost dysplese bi nevaboure, bows he wyst it, ban it is venyal synne. Also lif bou besye be to do gostly Performing

is deadly sin,

8 werkys; to preche, to praye, or swiche opere holy dedys, prin- for lucre is cepally for non oper ende & for non oper entent but for wordly lucre, it is dedly synne. Also, 3if pou 3yve pi stodye to Omitting spiritual occupaouyrdonly to temperall occupacyoun for lucre, wherfore bou tion for the sake

12 omyttest gostly occupacyoun bat bou art bounde to for be sin. tyme, it is dedly synne. Also, zif bou drede be bat god schulde fayle be, but bou occupyed be in vntyme werdly, & leftyst gostly werkys, all bis is dedly synne. berfore, be coneytouse louyth

of profit is deadly

16 bettyr a d/ & ob. ban god; for he wyl nozt, for goddys loue. zyue fro him to a pore man j. d/ ne ob., bowz be pore aske it for goddys loue in gret nede, & he myst seue it wel, wythoute hyndryng of his good. for loue of j. d/ or ob., bou wylt wretthe

20 god in brekyng be halyday be chaffaryng, in brekyng be byddyng of god in lying & forsweryng. berfore, swiche coueytouse men The covetous stynkyn foulere ban wose in be syat of god, | & god hatyth & mire. dyspyseth hem, for bey hatyn & dyspysen hym. Osee ix.2 [Fol. 46 a.]

are fouler than

24 'ffacti sunt abhominabiles sicut ea, que dilexerunt.' Austyn seyth, 'sythe bou schalt be punysched in peyne & in fyir of helle, bat 3yuest nost to be poore of bi good, how schalt bou banne be punyssched in bat fyir, bat getyst obere mennys 28 godys falsely?'

[Ahab and Naboth.]

Kyng Achab 3, iij. Regum xxj., coueytyd a vynezerd of a pore Example of OF man clepyd Naboth. be pore man wolde nozt grantyn him bat Naboth. 32 vynezerd, wherfore be kyng was wroth wyth him, & be be counseyl of be kyng & of Jezabel his wyif, be qween, was

² Hosea ix. 10. 1 MS, ony wrong ony wrong. 3 MS. in margin: 'Narracio, Achab, Naboth, & Jesabel.' 1 Kings xxi.

enfourmyd a fals pleynt on bat pore man a-forn a iuge in doom. be fals wytnes, in a qweste be pore man was dampnyd to be deth, gyltles, & so be kyng gette bat vynezerd. for bis fals coueytise, after-ward, be kyng & be qween bothe, be be wreche 4 of god, haddyn a schamefull ende.

A shameful death is in common to all the covetous. Therefore, restore thy wrongs, and give alms!

& so comounly have alle bo bat falsly comyn to here good, as verryly it is often wyth eyzen seen. wherfore, caste out bis wose of coueytise, restore bi wrongys & bi dettys to holy cherch, 8 to dede & qwike, & dyspose be residue of bi godys in almes to preestys, frerys, to pore men, & to opere gode werkys! bus zeuyth almes, & alle zoure synes schal be clene forzeuyn! elemosinam, & ecce omnia munda sunt vobis 1.' 13

[Angels and Fiends contending for the Rich Man's Soul.]

A rich man confessed himself on his death-bed,

Exaumple 2 for be conclusioun & be ende of his proces. Cesarius seyth þat a ryche man of fals getyn good schrofe hym on his dede-bedde, wyth full sorwe of herte, to an holy Abbott, 16 & sayde, 'Abbot, all my good I zeue be & to bin hows, bat bou & bi bretheryn pray for me, & answere for my soule.' be abbot seyde: 'To robbe Petyr, & zeue it Poule, it were non almesse but gret synne. be good bat hou hast falsly gett of obere men, 20 to wythholde it fro hem, & to zeue it to vs, it were dampnacyoun to be, & gret synne to vs. ffor alle oure prayerys, masses, & suffragys, & prayerys of preestys, & of alle cristene folk, be schulde nost saue, sif bou dyed in his plyst, but bou be of full 24 wyll bat restitucyoun be made to be ownerys vp-on bi powere.' be man seyde, 'Abbot, take all my good, & restore for me to be to an abbot, that ownerys, for I may nost abyde perto, my deth is nys. & whan bou hast ful restoryd, att be residewe take to be & to bin hows.' 28 be abbot full restoryd his dettys & his wrongys, & dyd for him oper almes. pe residew of a gret summe, pe abbot took it to hym as be dedys wyl was. be deed body was brougt to be abbey, & his bretheryn seydin be seruyse for his soule. ffoure feendys 32 stood on the left comyn in, & stodyn on be lefte syde of be cors. be Abbot, wyth

and gave all his ill-got fortune he might make restitution, and keep the rest to his convent.

When he was dead, four fiends side of the bier,

> 1 Luke xi. 41. ² MS. in margin: 'Narracio.'

8

16

28

his munkys, for dreed fleddyn awey, saaf on munke abode. & iiij. and four angels on the right, and fayre aungelys comyn in, & stodyn on he ryzt syde of he cors. they contended for his soul. & on of he iiij. feendys seyde: 'Oure freend here is deed.

4 perfore, we iiij. feendys, saye we oure sawtere for his soule, & I begynne 1.

"Dixit iniustus vt delinquat in semetipso; non est timor dei ante oculos eius."

pis synnere in him-self he sayde²
pat he schulde synne, no3t euylt apayde.
Goddys dreed, a-forn his ey3e sy3t,
had he neuere, day ne ny3t.'

12 be secunde feend 3 sayde:

"Quoniam dolose egit in conspectu eius, vt inueniatur iniquitas eius ad odium."

He pis hath don treccherously
In pe syst of god on hys, |
pat his wyckydnes is foundyn hate
to his god, erly & late.'

[Fol. 46 b.]

be thridde fende seyde:

"" verba oris eius iniquitas & dolus. noluit intelligere, vt bene ageret."

woordys of his mowth were wykydnesse; He dyde neuere weel, to more ne lesse.'

24 be ferthe feend seyde:

"Iniquitatem meditatus est in cubili suo; astitit omni vie non bone, maliciam autem non odiuit."

Euere wyckydnesse he thou3t, In his bed whan he was brou3t. Wyckyd waye hatyd he nou3t, Malyce & synne euere he sou3t.'

- 6 pe firste aungyl seyde to pe feendys: '3e feendys haue sayde
 - ¹ The following dialogue is taken from Ps. xxxv. 2-8, and occurs already in Caesarius' original story. In line 20 the MS. has intelligeret.
 - ² All the verses are written like prose.
 - 3 MS. in margin: '2. demon, 3, 4.'

30ure sawtere & 30ure seruyse for bis synfull soule. & now schul we sevn oure sawtere for his synfult man, & I begynne: "Domine in celo misericordia tua, & veritas tua vsque ad nubes." God lord, bi mercy is in heuen in hy;! bi truthe on erthe goth to be skye, to saue synnerys bat wepe hertly.' 8 be secunde aungyl sayde: " Iusticia tua sicut montes dei; iudicia tua abyssus multa." bi ryatfulnes as goddys hylles [it is]1, 12 be domys of bi goodnes ben wel depe, wyth-oute les!' be thridde aungyl seyde: "homines & iumenta saluabis, domine, quemadmodum 16 multiplicasti misericordiam tuam, deus." bou lord, both man & beste sauyst, and bryngyst to reste. Euyr bi mercy meste to man is multiplyed!' 30 be ferthe aungyl seyde: "ffilij autem hominum in tegmine alarum tuarum sperabunt." be chylderyn of mannys gettyng vnder bi weengys, god, wrying, 24 In hope schul be gyed! of mannys getyng bis deed man is; bow; he dede in erthe amys, vnder wengys of mercy wryed he is, 28 & curyd wyth goddys grace! In his synfull wyat haue ze no ryzt, berfore hens slyat 32 ffeendys 3e pace!'

And the soul pe ffeendys wentyn awey; be aungelys boryn be soule to blys.

Probably the scribe's addition.

perfore, takyth contricyoun & confessioun, and makyth satisfaccyoun, pat 3e mowe have suche an ende, to be delyueryd fro feendys wyth aungelys to be blysse of heuen! Ad quod &c.

Capitulum xxjm.

De gula.

HE oper day, I told 30u of be wose of coueytise in 30ure pyt The 'coze of GLUTTONY of soure herte; & now I wylt telle sou of be wose of destroys men body and soul. 8 glotonye. Glotonye is bat be bely louyth, & it wastyth bothe body & soule, & a mannys good. it plesyth myche be feend, & gretly greuyth god. & we fynden in be gospel bat oure lord Miracle of the Jhesu 3af feendys leve to entryn in-to hoggys. & bei wexin 28). 12 wode, & zedyn & dreyntyn hem-self in se; In signe bat of hem bat are lyche hoggys in glotonye, be feendys haue powere to dwellyn in hem, & to dreuchyn hem in be se of helle. ffor whan a stronge man hath doun an-oper, & holdyth hym be be throte, 16 it is hard for hym to rekeuere agen. Ryzt so it is of a man bat be feend holdyth in be synne of glotonye in his throte; for be feend sekyth be throte of man be glotonye, as be wolf sekyth be throte of be scheep. for so he toke Adam & Eue, when bei etyn Adam and Eve 20 of be appyl. bis synne mysplesyth god; for god byddeth be with gluttony. fastyn, & bi bely seyth 'nay'; god byddeth be rysen, & go to be cherch, bi bely seyth he is full, & muste take a reste, for be cherche is non hare, bere men leve it bey may fynde it. And 24 whan bou rysest, god byddyth be prayen; bi bely seyth, 'what schal we etyn bis day? where schul we haue ony good mete or good drynke?' god byddeth be wepyn for bi synnes; bi bely seyth, 'I am heuv as leed. I have ben seke to nyzt for excesse 28 of mete & drynke zyster euyn. myn heuyd akyd. I schal nogt ben wel at ese, tyl I haue drunkyn agen.' bus makyst bou bi The glutton bely bi god. bis synne drawyth be | to tauerne, to dyse pleying, stomach his god. to leccherie, to rybawdie, to slaundre, to reste & ese, and to [Fol. 47 a.]

There is no sin in the meat or drink, but in immoderate use of them. Simile of the bear.

opere synnes. Glotonye is, whan pou hast a talent, wyth-outyn temperure & mesure, to mete or drynke. Seynt gregorie, iij. moralium, seyth pat we mowe etyn & drynken delycacyes, & nost synnen; for pe synne is nost in pe mete, ne in pe drynke, but 4 in pe apetyte & in pe talent perof, whan pi delyst is out of mesure pere-in. pe glotoun is lych a bere, in two condyciouns. On is pis; pe bere hath swiche a talent to summe metys, pat euer-more he lycketh per-after, wyth his tunge. so pe glotoun 8 lovyth delycacyes, pat alwey his tunge delyteth to spekyn per-of. An-oper cause is, pe bere delyteth myche in hony, and per-fore he goth to an heve, to a swarm of been, & lycketh awey here hony pat pei trauayled fore, secundum bartholomeum de pro-12 prietatibus, libro xviij.; so pe glotoun delyteth in delycacyes, pat he is nost aschamyd to devowre & waste pat manye opere haue sore trauayled fore, secundum gregorium.

The five parts; of Gluttony.

pis wose of glotonye is v. fote brede, pat is, ouyrtymely, outeragely, ouyrhastely, ouyrdeyntuously, & ouerbesyly.

1. Eating and drinking out of time, or

be ferst fote brede of wose in glotonye is to ete or drynke ouyrtymely, ouyrsone or ouyrlate. It is a foul wose to a man of age & of wyll bat wyl nozt abyde be tyme of etyng; for bat is 20 of lust, of which may come manye synnes. Swyche vse makyth a man to seye, 'I may nost faste, ne do penanns, ne go to cherch, ne bydde my bedys, for I haue a badde heved.' he seyth sooth, for his evylt vse hath made hym so. to fastyn tyl evin to getyn 24 werdly goodys, it greuyth be nost; to fastyn to noon for be blysse of heuen & for goddys loue, bat mayst bou nost do. Ouyrlate bou etyst & drynkyst tyl mydnyst, in rere soperys, in ryott & vanyte, & lyist longe in bedde on morwe. bou mysturnyst be 28 tyme bat god ordeynyd, for bou makyst day of nyat, & nyat of day, & so bou lesyst be tyme of bobe in vanyte, at be chesse, at be tablys, at be dyse, in swyche wakynges, in dysplesyng bi god, in hynderyng bi body & bi soule. 3it bis glotony is no3t wycke 32 ynow, but to his glotonye & ryott bou drawyst obere fro here goodnesse.

2. out of measure;

be secunde fote brede of wose in his glotonye is, whan hou etyst or drynkest outragously, wyth-outyn mesure, & so hou 36

hynderyst bi-self of bi bodyly hele, & hastyst bi-self to bi deth, er bi tyme come. bou bat lyvest bus after bi flesch, bou sleest bi soule, for bou makyst bi bely bi god. zif bou lyve after bi iolyte,

4 & loue vanyte, & ryott, & foly cumpany, bou kanst kepe no mesure. 3if pou lyve as an ypocrite 1, outhyr pou etyst faste, The fasting of a whann men se be nozt, to be fayr & fatt; or bou fastyst mych, in mennys sy3t, to be lene & pale, to seme gostely; bou art an

8 ypocrite. 3if bou faste as an averous man 2, bi purs byddeth be the fasting of a faste, bi bely byddeth be etyn; bus bi two goddys arn contrarie,

bi bely is large in obere mennys costys, but bi purs is euere-more scarse; bou fastyst as a nygard. 3if bou faste after fysyk 3, fasting accord-

12 vsyng be mesure of ypocrace & galyen, bat is lytel & streyat, for diet, bat is lechys fysyk; and get schalt bou dye for all bat phisyk. but faste bou after honeste! abyde tyl be tyme of be day, & take honest fasting. banne mekely & reuerently what god sende, & thanke him

16 berof! 3if bou faste for bi synne, kepe mesure after bou art chargyd in penaunce! 3if bou | faste after bi spiryte, banne, [Fol. 47 b.] in gret delyzt etyst bou in loue of bi god; & be holy gost, banne, techyth be to holde mesure & resoun. but be feend, wyth his Temptations of the Devil.

20 wyles, holdyth be be be throte, in begylyng be wyth gode wynes, drynkes, & delycyouse metys, & byddyth be etyn & drynken as othere don, & seyth to be, 'kepe bou felaweschip! wytt bou bat men holdyn be a nygard, & seyn bou darst nozt etyn ne 24 drynken ynow.' or ellys be fend sayth to be, 'bou muste kepyn bin hele; for bou myst so spare bi purse, bat bou myst forfare bi-self.' be fend seyth to be, 'take, kepe, what good bou hast do, & mayst do, & þat is better þan to spare mete & drynk.' or 28 be feend seyth to be, 'bou etyst nost only for lust of bi body, but to laste in goddys seruyse, & to kepe thy strengthe to

1 MS. in margin; 'ypocrita quod (?) nota.'

² The preceding passage is corrupted in MS., it runs thus: 3if bou lyve as an ypocrite outhyr bou etyst faste to be fayr & fatt or bou fastyst mych to be lene & pale to seme gostly bou art an ypocrite 3if bou faste as an auerous bou etyst faste, whand men se be nost to seme fayr & fatt bou etyst lytel in mennys syst to seme gostly bou art an ypocrite sif bou faste as an averous man, etc.

³ MS. in margin: 'de ieiunio nota & abstinencia.'

goddys worschepe.' pus, be feend holdyth men be be throte, in steryng hem to glotonye be swiche colourys & wyles.

3. Eating greedily.

pe thridde fote brede of wose in glotonye is, whan pou etyst ouer-hastely, as it were an hownd. It is no synne to haue a myche good, but it is gret synne to louyn it ouer-myche. so it is no synne to etyn good mete, but it is synne to etyn it ouer-gredyly; for mete is good to man, be it neuere so delycate, so mesure be kepte, & pe sause perto be dreed of god, pat gredynes 8 be left; & in fyllyng of pe mete, pat pe mynde be in pe swetnes of god, pat fedyth pe soule, & fylleth pe herte. perfore, men of relygioun haue a lessoun red at mete to fede pe soule wyth gostly fode.

4. Eating dainty and costly things.

pe iiij. fote brede of wose in pis glotony is for to ete ouyrdeynte metys, for pei schal do more cost at a mele pan xl. men myste lyve by. swiche synnen in manye manerys, pat is, in gret outrage of expensys, in vsyng of mete in ouyr-gret lust, in 16 veyn-glorye, nost only in lyberoushede but for pompe, to make manye messys.

5. Daintiness in the choice of dishes.

be v. fote brede wose is 1 corvouste; to seke what mete lyketh hem most, bei delyzte in be lust of be flesch, bei synnen in 20 besynes of getyng be mete, & after in delyzte of vsyng bat mete, & after in veynglorye in rehersyng how bei are fed, how manye dyuerse metys bei etyn, how coryously it were dyat, & how iche com after ober. And zit muste bei tellyn tryfellys, & talys, & 24 iapys, to letyn here mete synkyn. banne, at be laste, be stomak seyth to be throte, 'bou hast fylled me so full, bat I am in poynt to breste.' panne seyth be lykerous throte to be stomak, 'bow; bou breste, I schal asayen of an-oper mess.' banne 28 comyth veynglorye after, to reporte how bei were seruvd in mete & drynke. pis veynglorye wyth his v. fote brede wose, makyth be to synken in so depe in glotonye, tyl bou brakyst out, or tyl þin herte is al sett in delycacyes, þat þou hast no ioye 32 but when bou art delycatly seruyd, & whan bou mayst spekyn of swich welfare, and stodying at o meel how bou mayst fare wele at be next meel; & in brekyng bi fastyng dayes bodyn of

The consequences of daintiness.

1 MS. in concytise crossed.

holy cherche, or enioyned in penauns, or avowyd; or in etyng & drynkyng oftere on be day & more at be meel ban be nedyth; or etyst wyttyngly mete bat is stolyn; or a-fore mete & after,

4 no3t thankyng bi god; or for glotonye bou art dystemperyd in pi | stomak, in pi syzt, in pi tunge, in pi spech, in pi wyttes, in [Fol. 48 a.] bi lymes, in langelyng, in bostyng, in proferyng to werkyn maystryes, in spekyng agens resoun, in drunkeschip, in vsyng

8 tauernys, in stiryng obere berto, in wastyng vitayles bat manye poore myste lyve by. for glotony bou sweryst, lyest, cryest, chydest, dyspisest, cursyst. Crisostomus seyth, & recitatur in canone de consecracione distinccio v. 'Nichil enim',' pat surfet of Surfeit of meat

12 mete & of drynk wastyth & corruptyth be body, & ponyschith stroys the body, wyth long sykenes, & aftyr bryngeth bi body to a foul deth. Poule, Ad roman. 122, seyth, As in be day go we honestly, nost

in glotony & in drunkeschip 3. Innocencius, in libello de miseria

16 condicionis humane, he seyth, mesure & temperure is so dyspysed, & excesse & superfluite is so desyred in dyuerse metys & drynkes, & in dyuerse causes, bat delyate kan no manere, & gredynes excedyth mesure; wherthrugh be stomak is troublyd, syke, &

20 agreeyd, be wytt is dullyd & apeyred, be understonding is and impairs the oppressed. here-of comyth non helthe, but sykenes & deth. berfore, he seyth, be sentens of be wyse man, be bou nost to lusty & to gredy in bin etyng, ne falle bou nost on iche delycasye

24 out of mesure, for in manye metys & dyuerse drynkes is gret syknes, & manye for glotonye haue peryssched & deyid. hinc ille Ecc. xxiij.4, be glotonye deth entryd in-to all mankynde. It Gluttony the gate of sins. is gate 5 of synnes, be be whiche alle obere synnes entryn in-to

28 man. bis gate of glotonye speryd Adam out of paradys, & obere also bat vsyn bat synne. Glotonye is figured Prouer. xxx.6

bere it is wretyn bat a waterleche or a tyke, bat is soukyng Simile of the blood, it hath ij. dowterys bat sayn 'bryng, bryng!' be sowkere tick.

32 is bi bely. his two dowterys glotonye & drunkeschippe. glotonye crieth euere after exces of mete, drunkeschipp euere cryeth

¹ c. 28. Dist. 5 de consecratione [C. J. C. I. 1419]. ² Rom. xiii, 13.

³ MS. in margin: 'nota bene de gula.' ⁴ Ecclesiasticus xxiii. 6.

⁵ MS. in margin: 'gula quasi janua peccatorum.' ⁶ Prov. xxx. 15.

after exces of drink. and a waterleche or a tyke hath neuere vnow, tyl it brestyth; so bi bely hath neuere ynow but euere cryeth, 'zeve me more,' tyl it endyth wyth deth.

Four manners of death for a glutton.

glotonye sleyth glotouns in iiij. manere of deth: In deth of & kynde, in deth of synne, in deth of euylt name, & in deth of 5 Prouer. xxiij.1 'Propter crapulam multi perierunt & objerunt.' berfore, castyth out his wose fro he pytt of zoure

by hunger is no

Taking delight in one's food is venial sin. Breaking a bidden fast,

and habitual delight in delisins.

Drinking more than is needful is venial sin. but drinking immoderately is deadly sin.

Intoxicating one's self or others is deadly

Fol. 48 b.

Appetite caused body ! 3if bin appetyte be in mesure as nede of hungyr com- 8 pellyth be & no more, banne is bin apety;t no synne, ne bi delvat folwyng in bin etyng, aif it be moderate. aif bin appetyte, nedefult to mete, have an appetyst of delyst & of lust in be mete, banne it is venyal synne. 3if bou breke a bodyn fast of holy 12 cherch, but gif it be in nede, or but be lawe zeugth leue, it is dedly synne. whan seculere or relygyous etyth flesch in tyme forbedyn be holy cherch, wyth-outyn leefull cause, it is dedly synne, 3if bin appetyte of etyng be wyth lykyng & lust, & wyth 16 cacies are deadly ouvrdone effect to bat ende for to cleue to delyat of mete, bane is it dedly synne. 3if bou have suche a consuetude bat makyth all hi lyif be put in swiche delyces, it is dedly synne. 3if bou drynke more or oftere ban be nedyth, it is venyal synne 2. 20 whanne bou drynkest out of mesure, vnordynatly, more ban dyscrecyoun of resoun wyll, so bat bi mynde is effreynyd in lykyng, bat bi lykyng is more to be drynk for be tyme ban to god, panne is it dedly synne. And also, whanne bou hast longe 24 in vse to be drunken, or whanne bou byddest, or styrrest, or doost an-oper to drynkyn for entent to makyn hym drunkyn, bat bou myst dulle his | wytt, his mynde, his resoun, for to dysceyvin him, it is dedly synne. 'quia peius est auferre proximo 28 vsum racionis quam bonum temporale, secundum doctorem. It is more synne to take fro bi neyhboure his resoun ban his temperal good.

¹ The quotation is from Ecclesiasticus xii. 2.

² MS. in margin: 'Gula que est mortale peccatum & que veniale.' gloss has been injured by the binder, and restored by a later hand.

[The Peasant asked to the King's Bridal.]

Jibro de dono timoris 1. A plowman was bedyn to a kynges A peasant was asked to the brydale, wyth opere. be pe weye thedyrward, he hadde thrust. king's wedding.

4 he fonde stynkynge & trubly watyr, & be-gan to drynke per-of. But he drank foul wateron his his felawys prayed hym to abyde awhyle, and at pe brydale he way, schulde drynke good wyn ynow. he wolde nozt abyde but fylled his bely of pat stynkyng watyr, in so myche pat euere-

8 more he brast out horryble stynch. whanne he com to be and when he arrived, he was brydale his felawys were letin in, & he, for his stynche, was shut out because he stank.

Ry3t so, alle men are bedyn in be gospell to come to be kynges

12 brydale of heuen, bat is, to his blysse. but glotouns & drunkelewe thrusten in be weye of here levyng here, & drynke so

myche stynkyng watyr of delyces, in exces of glotonye & drunkeschipp; banne, whane obere schal entre be blysse of heuen for

16 swetnes of here abstynens, banne schal bo glotouns for here
stench of drunkeschipp be speryd out for euere. berfore, castyth shallbeexcluded
from Heaven.

out of 30ure pytt of 30ure body bis wose of glotonye, bat be
swetnesse of abstynens 3e mowe entre be kyngdam of heuene!

20 Ad quod &O.

Capitulum xxij^m.

De Gula.

THE oper day, I told 30u of pe wose of glotony in fyve fote Growth of gluttony.

of brede, now schal I telle 30u where pis wose of glotonye begynneth & waxit. At pe tauerne often pe glotonye be-The tavern gynneth. for pe tauerne is welle of glotonye, for it may be clepyd pe develys scolehous & pe deuelys chapel, for pere his is the Devil's school and dyscyples stodyen 2 & syngyn, bothe day & ny3t, & pere pe deuyl chapel, doth meraclys to his seruauntys. God, in his chapel of holy cherche, makyth blynde men to se, crokyd to go, dombe to

¹ MS. in margin: 'Narracio.'

² MS. in margin: 'Gula discipuli scola est diaboli.'

where he shows his miracles

speke, deefe to here, & to have alle here ryste wyttes; but be feend, in his chapel of be tauerne, schewyth his myraclys. he takyth awey mannys feet, but he may nozt go, & his tunge, bat he may nost speke, alle his wyttes & his bodyly strengthe. 4 bise myracles doth be feend in be tauerne.

and his lessons.

Now here ze what lessoun he techyth his clerkys in be scole of be tauerne. he techyth hem glotonye, leccherye, for-sweryng, slaundryng, bakbyting, to scorne, to chyde, to dyspyse, to 8 reneve god, to stele, to robbe, to fyste, to sle, & manye opere swiche synnes. And bus he heldyth hem be be throte of glotonye in be scolehous of his tauerne. he techyth his dyscyples to mysgouerne here tungys.

By the fig-tree (Matt. xxi. 19) is understood an evil tongue.

be be tre bat crist warved, whanne he fonde bere-on but levys, is vndyrstonde euyll tunge. for be levis is vnderstonde euylt woordys, and as it is euylt to telle be levys on a tre, so it is eavil to telle be synnes of an eavil tunge. out of bis 16 Its ten branches tre, pat is, early tunge, springen braunches, pat is, x. synnes, as ydelf speche, vevn avauntyng, losengerye, bakbytyng, lying,

be firste braunches 2 v. I schal tellvn now. be first braunche 20

sweryng, stryvyng, grucchyng, frowardnes, slaundre.

are the sins of the tongue.

1. Idle talk,

[Fol. 49 a.]

its manners.

is ydel speche³, as iangelerys. for bis synne bei lesyn be godys bat bei myste, or schulde, do. also bei lese be tresour of be herte, & fyllen it wyth vanytes. | in bis speche men may synnen in v. maners. be first is outrage in here woordys, as a clapp of 24 a melle, pat neuere wyll be stylle. be secunde is veyn woordys, male-apert, in langeling, in tellyng of thynges, & often bei are false & lyerys. be iij. manere, summe vsyn veyn woordys in sotyll speche to plesyn be hererys, to makyn hem lawgh. be 28 iiij. manere, summe vsyn veyne woordys in lesynges & bourdys. be v. manere, summe vsen veyn speche in scornyng of gode men bat don wel, for bei wolde drawyn hem fro bat vse of goodnes. for he bat thru; his tunge sleyth a man, or drawyth 32

hym fro good to euyll, hath no more thank of god ban a kyng

¹ MS. in margin : 'nota io.'

² MS. goes on: 'is ydel speche as iangelerys,' afterwards crossed.

³ MS. in margin: 'vaniloquencia.'

wold kun a man þat had sleyn his sone, & born awey his tresour.

- pe secunde braunche of pe euyft tunge is avauntyng 1. for 2. Boasting 4 he pat avauntyth him is a theef to god, for he takyth awey pe worschip pat schulde falle to god. & on pis braunche hange v. levis, pat is, v. manere avauntyng. oon is of ping pat hath ben, anoper is of thyng pat is now, pe iij. of thyng pat schal
- 8 be, be ferthe is couert, be fyfte is sotylte. be ferst leef is avauntyng of thyng bat hath be don; as bei bat reherse bat of actions, bei haue don, to be holdyn dowty, & bat men schulde knowe it, to haue a gret name. Anober is avauntyng of godys bat of wealth and
- strengthe, & pei fare as pe cuccuke, pat syngyth but of him-self.

 pe iij. is bostyng of thyng pat may no3t be 3it; as pei pat seyn of purposes.

 pei schal makyn pis & pat, as castellys or cherche, howse
- 16 or suche an-oper werk. þe iiij. is couert bostyng; as þei þat couertly doth, & dare nozt for schame preysin hem-self, but all Contempt for the actions of pat oper doth þei 2 dyspyse & lakke, as þowz þei cowthe do others.

 mych bettere þan þei. þe v. is sotyl bostyng, þat is, of hem þat False modesty.
- 20 woldyn men preysed hem, & helde hem gode men, & dare no;t boste opynly, for men schulde holde hem gode & meke. Alas! alas! seyth seynt bernard; pis is a dulefull bostyng, for pei makyn hem-self deuelys pat woldyn be holdyn aungelys. but
- 24 3if on seyde to hem bei my3t no werse be ban bei are, bei wolde be ry3t angry.
- be iij. braunche is losengerye, & bei bat hauntyn it am be 3. Flattery, deuelys norsys, for bei norsche men to lyg longe in here synne,
- 28 &, wyth here flateryng, þei make men to go boldely to helle ward. for as men þat wyll takyn a bere anoynten his waye compared to trapping a bear wyth hony, to makyn hym to fallyn in a pytt, so þise losengerys, wyth flateryng, ledyn a man be veyn-glorye in-to þe pytt of
- 32 helle. pis synne of pe tunge is departyd in-to v. partys³. pe ferst part is pe synne of flatererys. 3 if a man haue don wel, or Praising a man for his good sayd wel, bei telle it him, to don hym haue veyn-glorye, but bei actions.

¹ MS. in margin: '2. jactancia.' ² MS. þe.

³ MS. in margin: 'peccatum lingue dividitur in quinque partes.'

False praise.

wyl nozt tellyn hym his foly. be ij. part is of hem bat glose wyth lesyngys. for zif a man do lytel good, bei wyth, wyth lesynges, make it myche more, & bise, in holy wrytt, are clepyd false wytnessys. be iij. is thruz slye woordys & fayre to make 4 a man wene bat he hath vertu & grace in hymself, whan he hath non. & berfore, in holy writt, bei are clepyd charmers, for bei | charme a man so wyth slye woordys, bat he levyth

[Fol. 49 b.]

for pei | charme a man so wyth slye woordys, pat he levyth bettere here talys pan him-self, & trowyth bettere pat he sheryth pan pat he seeth. pe iiij. part is of hem pat seyn, 'Syre, 3e seyn sooth,' or ellys, '3e do wel,' be it neuere so euylt, & prayse & turne to gode all pat a man seyth, be it good or

euyll, & seyn it is good, to folowyn his wyll. perfore, in holy 12 wrytt bei are clepyd Eccho. Eccho is a voys bat reboundyth azen, whan a man spekyth azen a wode, or azen an hyll, & soundyth be same woord bat he seyth, be it good or euyll.

Echoing another's words.

Concealing another's sins.

The flatterer compared to a

mermaid.

pe v. part is of hem pat couere pe synnes of hem pat pei 16 wyl flatere, and perfore pei are lykenyd to a foxis tayl, & are clepyd tayles in holy wrytt, for pei kouere pe synnes of ryche men for loue or dreed, as a tayl koueryth pe foul ende of a beeste. losengers, in pe book of kynde, are lykenyd to 20 a mermayden of pe se. it hath a body as a womman, & a tayl as a fysch, & clawys as an eryn. and sche syngeth so merye in pe se, pat sche makyth pe schipman to slepe, and panne sche drenchith hym. ry3t so, losengers makyn men to 24 slepyn in here synne, tyl pei deye perin.

4. Backbiting. Simile of the adder. be iiij. braunche is bacbytyng. A bacbytere, in he book of kynde, is he feendys scolere, & he is lykenyd to an eddere. ffor salomon 1 seyth, as he eddere hei byte & sle iij. at oo strook, 28 hat is, he bacbytere, he herere, & him hat he bacbyteth. On his braunche hange v. levys 2. he ferst leef is whan he bacbytere contryuyth ony wyckydnes or lesyng to brynge ohere men in-to blame. he secunde leef is whan hei heryn euyl of 32 ohere, hei telle it forth, & saye more herto of here owne hevyd. he iij, leef is whanne hei make a mannys goodnes to be sett

Divers kinds of backbiting.

¹ Prov. xxiii. 32.

² MS. in margin: 'nota quinque folia detractoris.'

at nouzt, & so bei etyn him hole. be iiij. leef is whan bei etyn a man nozt al hole but pece-mele, and, zif bei durste byte more, bei wolde. for whan a man wyl preysin an-oper, be bacbytere

4 wylf afferme it. he makyth bere a bytt bat menyth euyff, he sayth it is sooth, and zit, he sayth, here is a fawte hat me forthynkyth, and bus, thrugh a pryve envie, he takyth a bytt. pis is be scorpioun, bat fawnyth wyth be heved, & styngeth Simile of the

8 wyth be tayl. be v. leef is whan he turnyth it to euyl bat may

als weel be good as euyl, & ber-fore he is a fals domys-man. be v. braunche of euyl tunge is lying on a trewe man 1 falsely. 5. Lying. & as men may falsyn be popys bulle & be kynges seel, as he

12 schal be demyd to deth bat falsyth be kynges monye or his seel, so schal a lyere at domys-day be demyd to deth endeles. The liar shall be condemned to A lyere faryth as a badde peny amonge gode, & as be chaffe endless death. among be corn, and crist seyth in be gospel, be feend is fadyr

16 of lyerys 2. A lyere is lykenyd to a bryd clepyd gamaltan. bis Simile of the bryd lyveth be be eyre, & hath no-thyng in hym but wynde. he

wyl chaungyn hym to alle colourys bat he seeth. On bis braunche, lying, hange iij. levys. on manere lesyng is bren-

20 nand, an-oper plesyng, be thridde noyand; & iche of bise iij. is synne. ffor seynt Austyn seyth, bour a man do good to an-ober thru; lesynges, he noyeth hym-self, wherfore it is brennand.

but lesynges | of bise inperys bat bourde wyth lesyngys to [Fol. 50 a.]

24 make men solace, bei lye plesande. but bei bat lye to noye obere men, & wyllyng to hynderyn hem, synnen dedly. Out of bis branche springen falshede, gyles, & dyspyst.

[Julius and Julian building a Church.]

Ex 3 legenda lumbardica 4. Julius & iulianus fratres, edifi-Julius and Julian, while 29 cantes ecclesiam, omnes transeuntes per locum illum eos de building a mandato imperatoris theodosij iuuare tenebantur. Quidam illic quested the help cum curru transituri vnum de socijs suis super currum iacere by. 32 fecerunt, & eum operientes quasi mortuum, cum ad locum ing with a cart edificij peruenissent, inuitati a sanctis, vt eos iuuarent, respon- lie across, as if

Some men pass-

made a fellow he were dead.

¹ MS, in margin: 'mendacium.'

² John viii. 44.

³ MS, et.

⁴ MS. in margin: 'Narracio de mendacio.'

So they pleaded derunt se mortuum ducere ad sepeliendum, & ut eos iuvare that they had to bury their companion.

But their lie was dicitis, fiat vobis! 'Cum pertransissent excitantes socium suum turned into truth.

Ecce mendacium, qualiter nocuit!

[The Lawyer who lost all his Convent's Cases.]

A successful lawyer entered a convent.

But he lost all its cases,

Jacobus de Vitriaco ¹. Quidam magnus aduocatus ordinem 6 cisternencem intrauit, qui frequenter pro causis abbacie defendendis mittebatur, & semper succumbebat. cui abbas et monachi 8 indignati dixerunt: 'quomodo tu semper in causis nostris succumbis, qui in seculo existens semper in causis preualebas, in causis aliorum?' quibus ille respondit: 'cum essem secularis, semper mentiri non timebam, sed per mendacia & fraudes aduersarios superabam; nunc autem, quia non audeo dicere nisi verum, semper succumbo.' sic promittitur esse in claustro. sic promittitur, quia aduersa pacientes pro veritate in hoc mundo erunt in claustro celi in futuro; eciam per mendacia preua- 16 lentes in hoc seculo erunt in claustro inferni in futuro, nisi

because he now felt bound to tell the truth.

peniteant.

perfore, levyth 30ure lesynges, & spekyth trewthe! for trewthe is be way to heuen blysse. Ad quod &0.

Capitulum xxiij^m.

De gula et vicijs lingue.

THE oper day, I told 30w of be wose of glotonye, where it begynneth and encresyth, bat is, in be tauerne. I telde 24 30w banne bat glotonye makyth be tunge to spekyn enyll?, & out More sins of the of enyll tunge springeth x. braunchys. be v. I telde 30u be ober day, be obere v. I schal telle 30w now.

6. Forswearing, pe vj. braunche of euyft tunge, & pe firste as for pis day, is 28 forsweryng. euyl it is to lye, but werse it is to forswere. on

¹ MS, in margin: 'iterum narracio de mendacio.'

² MS, in margin : 'de vicio lingue,'

pis braunche of forsweryng hange vij. levys. þe ferst is whan whichisofseven on sweryth ryst and gladly. god forbyddeth nost to sweryn r, swearing trewthe in nede, but he forbyddeth to haue lykyng in sweryng. 4 be ij. leef is to swere lyztly for nouzt; & bat god forbyddeth 2. swearing in in his comaundmentys. be iij. leef is whanne men sweryn 3. habitofswearcustomabely at iche woord, & recke neuere how. 3if bei louvd god, pei wolde be a-schamyd & a-dred to clepyn god to record 8 at iche ydel woorde. for god byddeth be nozt swere but, za, za; nay, nay; saaf in gret nede. be iiij. leef is whanne men sweryn 4. frivolous folyly, & pat may be in manye maners, as whand a man sweryth ouersone for wretthe, & whanne he hath don, he repentyth hym; 12 or whan a man sweryth to don a thyng bat may noit be don, wyth-outyn synne; or whan men sweryn in certeyn for a thyng pat is in dowte; or whan a man behotyth an-oper a thyng pat he may nost perfourme; or whan men swere, be it for oust or for 16 nouzt, be goddys creaturys, as be sunne, or mone, or fyre, or faderys soule, or moderys soule, or his hevyd, or his hood, or ony swich opere oth. for it is agens goddys lawe to drawe ony swich creature to wytnesse, but oure lord god only, for panne he doth 20 be honour to hem | bat he schulde do to god. And when men [Fol. 50 b.] sweryn be be book in be which goddys woord is wretyn, bei swere be god. And zif bei swere be seyntys, or be ony relykes of hem, bei sweryn be god & be hem also. be v. leef is when 5. violent 24 men sweryn vyolently, as be god, or be ony of his sayntes, or be his soule, his body, his herte, his flesch, his bonys, his peyne, his deth, his feet, his nayles, or be ony of his oper lymes. panne bei rende god iche lyme fro ober, and arn werse ban iewys, for 28 bei rentyn hym but onys, and swiche swererys rendyn him iche day newe. & be iewys braken nozt his bonys, but bei brekyn his bonys, & iche lyme fro ober, & levyn non hole. be vj. leef is 6. perjury, whanne men swervn fals wytingly, & beryn fals wyttnesse, or 32 sweryn be cautelys. but god takyth an othe after be symple vnderstondyng, & noat after wyles & sleyates. when a man sweryth, 'so god saue me or helpe me,' zif he sweryth fals, he puttyth fro hym goddys helpe & his kepyng, & all bat he hath 36 of god. be vij. leef is when a man, be his owyn wyl, brekyth his 7, breach of promise.

trewthe, for he bat hotyth thruz truthe, & fulfylleth it nozt, is for-sworn, for truthe vnkept & othe brokyn is all on.

7. Quarrelsomeness

be vii. braunche of euyll tunge, & be secunde as for bis day, is chyding and stryvyng; for bat plesyth be feend myche, & no- 4 thyng more, & it dysplesyth most god, as Seynt Austyne seyth,

viz. contradiction.

of seven degrees, for god louyth most pes 1. bis braunche hath vij. levis: Oon is stryif, an-oper is chydyng, be iij. is dysdeyn, be iiij. is mysseying, be v. is repreef, be vj. is manas, be vij. is reysing of dyscord; 8 when men lyven in pes, be feend steryth hem to wretthe, & penne comyth stryif & dyscord. & as after fyir comyth smoke, so after ire & stryif comyth contek & chydyng. bis begynneth, whanne on wyll mayntene bat he seyth, & bat an-ober sayth, 'nay,' & 12 bus bei come to chydyng. after chydyng cometh dysdeyne; as whanne on pryketh an-oper wyth vyleyn woordys. for a vyleyn

dispute. contempt.

woord is scharpere ban a rasour2, & more peryschande ban an allys-poynt. suche men are lyche a beeste of Inde bat is clepyd 16 a portepyid3. bis beeste, whanne he is wroth, he casteth out of his scharpe pynnes spytefully at hym bat he is wroth wyth.

(The contemptuous man compared to a porcupine

orawicked dog.) Also bei are lyke a dogge bat berkyth and byteth whom he may. after dysdeyn comyth myssaying & werying. holy wrytt 20 Revilement.

seyth, who-so weryeth his neysboure, is weryed of god, and Poule seyth 4, bei schal nort haue be kyngdam of god. after myssaying comyth repreusing, & bat is wyckedere ban werying; as

reproach.

whanne a man reprenyth an-oper of synne pat he hath don, or 24 of pouert, or of pore freendys. after his repreef comyth manas,

menace,

bat styreth men to ire, & banne bei gynne bate, & leue nost, tyll on be avengyd. after his comyth raysing of dyscord, & hat is

raising of discord.

werst of alle be obere, for it fordoth be loue bi-twene freendys, 28 & fordoth pes, & rayseth werre, & swiche folk god hateth.

8. Murmuring.

[Fol. 51 a.]

pe viij. braunche of euyll tunge is be synne of grucchyng 5. 6 & it are bei bat, whanne bei are wrothe, dare nost answere, but momylt be deuelys bedys, whedyr bei be greuyd wyth god or 32 man. for his synne god made Dathan & Abyron synkyn to | helle.

1 MS. in margin: 'pacem plus diligit deus, nota 7.' ^{'2} Ps. lii. 2.

³ MS. in margin: 'exemplum de maligno.' 4 1 Cor. vi. 10.

⁵ MS. in margin: 'de minacia.'

CH. XXIII.

and for his synne god sente fyir fro heuen, & brente chore Example of & C & l of his cumpanye in wyldernes. and for bis synne be Abiram. iewys lostyn be land of beheste; whanne oure lord had fed 4 hem xl. wynter in wyldernes, panne none entryd but calaphe & Josue, and bei were DC., & alle dyed for sorwe. bis braunche hath ij. leuys2: on is grucchyng agens god, an-ober is agens man. fferst agens god, for dyuerse skylles: on, for a man bat Murmuring 8 hath lost grace, wyl be aboue god, so bat god fulfylle noat his wyll. he grucchyth, & seyth bat god doth him wrong. as be holy gost makyth men to seyn in here hertys, 'Deo gracias,' so be feend makyth his men to synge be song of helle, bat is, 'allas & 12 welleaway.' bus bei grucche, zif god sende hem angyr of herte, or sykenes, or pouerte, or outerage wedyr, or fayling of frute, or dere zerys, or zif god sende a man werdly good, & take fro anober his good. panne bei seyn bat god is nost rystwyse, & 16 blamyn hym for his dede. bus bei grucche azens god, for he doth azens here wyll & here lust. Also bei grucche azens man 3, Murmuring as seruauntys agens here mayster or maystresse, or as chyldere azens fadyr or modyr, or as pore men azens ryche, or as bonde-20 men azens here lordys, or as lay-men azens preestys, or as frere, munke, or chanoun, agens here abbot or priour. In alle bise

hem luste no3t.

pe ix. braunche of euylt tunge is frowardnesse. grucchyng is 9. Frowardnesse euylt, frowardnesse is werse. frowardness comyth fro pe herte, but pe tunge schewyth it out thrugh ouer-thwerte woordys. for he pat is froward folwyth neyper skyl ne resoun, but he wolde 28 all thing were don at his wyll. he wolde men plesyd him, but he wyll plese no man. Salomon seyth, suche a man may no3t fayle of euylt endyng. as grucchyng is a3ens god & man, ry3t so, suche harde hertys arn froward to god & man. pis braunche

statys be synne of grucchyng is vsed, aif bei be bodyn to do bat

32 hath iiij. levys. pe firste is when pe herte is sturdy, & froward, in despising God's counse & euylt-wylly, & wyl no3t bowe to goddys counseyl. an-oper

¹ The number is two hundred and fifty in Num. xvi. 35.

MS. in margin: 'nota duo. 1. Minacio contra deum.'

MS, in margin: 'Menacio contra homines.' Prov. xvii. 20.

and his commandments, in chastisement and reasonable reprimand.

leef is whan bei wante wyll to fulfylle be comaundmentys of rebelling against god. be iij. leef is whan bei wyl nozt mekely suffere chastysing, as bei are worthy. be iiij. is whan bei forsake resoun, and wyl nost leryn mekely bat here freendys techyn hem, or take it at 4 dyspyst, & wyll nost do bere-after, but rathere be contrarie. also bei are rebett to goddys counseyl. 3if men teche hem soulehele, bei scornyn hem. also bei are froward to kepe goddys comaundmentys, and zif a man repreue hem of here foly, anon s bei excusyn it, wyth lewyd skylles, & mayntene here owyn foly; & be more bey excusyn him be more bei encresyn here synne. And sif god wyl chastyse hem anon, bei wyft seyn, 'lord god, what have I don, but I am bus greund for nougt?' & 13 bus, bat schulde be medycyne, bei turne to venyme. Also, bere arn summe bat wyln nost lerne for 2 techyng, but fallyn in erroure, in heresye, in lollardrye, & mayntene here owne opynyouns. 16 be x, braunche is slandryng of god & of his sevntys, or to (*)

10. Blasphemy.

[Fol. 51 b.]

wytches, or swererys, bat wyth othys dyspysen goddys body. bei faryn as a wood hound bat knowyth nozt his mayster, but 20 byteth hym. god seyth in be gospel³, he hat synneth agens be holy | god in slaundryng his god, it schal nost be forsough him in his world ne in he oper; hat is for to sevne, vnethe it schal be forzeuyn hym, for vnethe ony swiche slaunderere of god or of 24 hys sayntes in cursed othys begynneth ony tyme to repentyn hym, ne to cese of his sweryng & of his blasphemye. but zet bere is no synne but god wyl forzeuyn it, zif man repente him ber-of, & amende him. 28

speke agens be sacramentys of holy cherch; as charmeris, or

The ooze of gluttony is the of the tree of evil tongue;

ffrendys! here-beforn I have told 30u of glotonye & drunkefostering ground schipp, be whiche is be synne of be throte. & out of bis glotonye, hat is a wose moyst & wete, springeth out at be mowth ofte, in be feendys scolehows of be tauerne, a tre, bat 32 is, euyl tunge. bis wose, I tolde zou here before, is v. fote brede, bat is for to sayne, it is in v. manerys. be tre euyll tunge, bat springeth out of be wose of glotony, hath x. braunchys, bat is,

² To mean fro. ¹ Added in margin. 3 Matt. xii, 32.

28

x. spyces, & iche of bo spyces hath manye levis, bat is, many circumstauncys.

Medycyne here-of is, ferst to caste out be wose of glotonye & castout the coze, and the tree will 4 of drunkeschypp, bat be tre of eugl tunge, wyth alle his braun- wither! chys & wyth alle his levys, may drye & welke.

[The Vision of the Pilgrim who spent his Cloak for Drink.]

Cesarius tellyth 1 þat a pylgrym 3af his slaveyn for to drynke A pilgrim sold 8 myzty wyne ynow. he dranke so myche, bat he was drunke, & wine, and behadde no mynde ne resoun, but ferde as a deed man. bat same drunk. ny3t, his spyrite was rauyssched, & led to placys of horryble In a vision, he peynys. pere he sey; be prynce of helle sytten on a pyt-syde, of Hell con 12 wryed wyth a lyde of tre 2. pere was brougt forth a-forn hym about to fearful tortures.

demning an

an Abbot of corbeye, whom pat prince of deuelys wolcomyd derely, & 3 af hym drynken of a fyren cuppe brynnyng drynk wyth brymston, tyl it braste out of his eyen, nose, & erys.

16 panne pat feend onkeueryd pat pytt, & kyst pat abbot in-to bat pytt of helle for his glotonye, drunkeschip, & for exces of delveacees. be pylgrym, in syst of all bis, was sore aferd. banne cried bat feend lowde, & seyde, 'brynge hedyr bat Thenthepilgrim

the help of his

20 pilgrym þat spendyd 3ister evyn his slaueyn at þe wyn! was called up, banne cryed be pilgryme to his good aungyl to helpyn hym, angel. & sayde he wolde neuere do so more, so his aungyft wolde delyueryn hym fro be feend. bat houre, be spyrite of bat When he awoke,

24 pylgrym turnyd azen to hym-self, & he awooke, & com hom to his cuntre, & fonde & knewe but be Abbot, his ney; bour, dyed he was informed suche an houre as be pilgrym sey; hym be put in-to bat pyt had died the night before, of helle.

[The Soul of a Glutton swallowed by a Fiend.]

Seynt gregorie tellyth: a man pat hyst Theodorus, in Agluttonous 65 glotonye, eueremore pamperyd his bely in exces of mete & of

1 MS. in margin: 'narracio bona de gula.'

² The Latin original (Cæsarii Heisterbacensis . . . Dialogus Miraculorum, ed. T. Strange, vol. ii. p. 349) has: puteum igneo operculo tectum; the MS. from which our story was translated, probably had ligneo.

came to die.

The Devil put his mouth into the glutton's, and swallowed his soul. drynk. euyn & morwe, dayes & nyztes, halydayes & sonedayes, a-forn hye masse & after, & in tyme of masse, he delyzted gretly in delycacyes. At he laste, to hym com sykenes of deth, & he cryed, & seyde: 'he feend in lyknes of a dragoun byndyth me 4 hand & foot. lo! now he puttyth his mowth in to my mowth, & swellowyth in my soule for my glotonye.' In his woordys he dyed.

wherfore beeth ware of þis wose of glotonye, & castyth 8 it out!

Capitulum xxiiij^m.

De Luxuria.

The coze of LECHERY: THE vij. part of wose in 30 are pytt of lustys is leccherye. A which I wyl telle 30u pis day. lecchery is an vnleeful 13 lust pat comyth of freelte of pe flesch, & defoulyth bothe pe body & pe soule. pis wose of | [lecchery] is iij. fadome brode.

[Fol. 52 a.]

its parts are: lecherous thoughts, pe firste fadom is lecherous thowstys in herte¹, & delysting 16 per-in, or in wyl & desyre to perfourme pat leccherous thoust, & duryng in pat thowst. sap. j.² Swiche wyckede thoustes departyn pi soule fro god. & Mat. v.³ who-so se a womman to lye by here, panne he doth leccherye in his herte.

lecherous words and manners,

pe secunde tadome of pis wose is leccherouse woordys, leccherous manerys & condyciouns, as in syst of pin eyse. 'Impudici cordis impudicus oculus est nuncius.' pe leccherous eyse is pe signe of an vnclene herte. Also leccherouse woordys, 24 and in groping, felyng, in syngynge leccherous songys, in daunsyng, in wowyng, in delyst of leccherous songys, in feynyng pe seke for loue, in leccherous aray to styren opere to pi lust.

lecherous actions.

be iij. fadome is dede of leccherye, whanne bou perfourmyst it in dede, or art a bawde, & helpyst obere to be dede of leccherye, or howsyst hem, or counfortyst hem in here synne, or mayntenyst or stirrest ober ber-to by charmys, wicche-craft, 32

¹ MS, in margin: 'in corde.' ² Sap. i. 3. ³ Matt. v. 28.

or sorcerye, zif bou be feble, and may nozt do it; in bostyng and auauntyng of bi leccherye, in makyng be strong to leccherye wyth metys, drynkes, & medycynes, in makyng be gay in aray,

4 & fayr heer, & glew in face, more ban kynde of bi-self askyth, & all for to be plesaunt to opere more pan to bi wyif & husbonde, to styrren hem to bi lust. as a fysschere dysseyuyth be As the fisher fyssches, wyth bayte on be hook, ry3t so, be feend dysseyueth with a bait, so the Devil

8 a man to leccherye, ferst in thougt & wyll, & after in beholdyng, seduces men to lechery. sythen thru; speche, & after thru; handelyng & cussyng, & after to leccherous dede. 'Auerte oculos tuos, ne videant vanitatem 1.' Turne awey bin eyne, bat bei beholde nost vanyte, 12 seyth be prophete.

be ferste fadome brede of his wose of leccherye, hat is, lec-Lechery in the cherie in herte 2, & bat is iiij. fote depe. On is though, an-ober degrees, viz. is delyzt, be iii. is consentyng of wyll, be iiii. is brennyng desyre

16 to a leccherous dede. be ferst fote depthe of wose is foly thought, thought, & pat is but venyaft synne. & of pat thought comyth be secunde fote depthe, bat is, delyate, & aif bat delyate laste longe, it is delight, dedly synne. be iii. fote depthe is whan wyll consentyth to consent of will,

20 leccherye, & bat consentyng is dedly synne. be iiij. fote depthe is a brennyng desyre to leccherous dede; but, bof bat desyre be burning desire. nost fulfylled in dede, it is dedly synne. Men may synnen ofte in syst of wommen; as nyce wommen bat dysten hem qweyntly A woman may

sin by merely

24 to make men to mys-vsyn here syst on hem, and sit bei wenyn attracting the looks of men. bei synnen nouzt, for bei consentyn nozt to hem. but bei synne grevously, for bei are cause bat be soulys of manye men are lost. aif be womman in here entent doth so in here aray, bat

28 men bat beholdyn here hadde desyre to don foly wyth here, banne sche is cause of here synne.

be leccherous man or womman is lyche a swyn, bat louyth to The lecherous be in foul wose; so be leccherous louyth to be in dyshonest swine,

man is like a

32 cumpanye, in wose of leccherye. It is rehersyd in be book of prouerbys of phylosopherys bat a leccherous persone seyde according to a saying of Pythaa philysophre, Pyttagoras, bat it was more solace to hym to goras.

¹ Ps. exviii. 37 (Vulg. meos).

² MS. in margin: 'luxuria in corde.'

be conversaunt wyth foly wommen ban wyth clerkys & wyth phylosopherys. be philisophre sayde to him azen, 'ber-of haue I no mervayle. for an hog or a sowe hath | leuere walewyn [Fol. 52 b.] him in a foul wose pan in a clene ryvere; so be lecchoure hath 4 leuere mellen hym wyth leccherous wommen in wose of leccherye ban with grete clerkys in be clene ryvere of holy wrytt.'

But leccherie in dede, pat is iij. fadome of brede of bis wose

The degrees of lechery in the deed are the following r. between un-

married persons,

2. of unmarried men with prostitutes,

of leccherye, is xiiij. fote depthe 1. be firste fote depthe is 8 betwen syngle man & syngle womman 2, pat are nozt bounde be be lawe to be bonde of marvage, ne to ordre, ne to relygioun. bis is be ferste dedly fote of leccherye in bis wose of lust, & bis is dedly synne. be ii. fote depthe of his wose is betwen syngle 12 man & comoun womman 3, bat length by here body, & bis is more pervlous ban be ober. for it happeth ofte tymes bat bei be wyves or wommen of relygioun, or takyn bothe brother or cosyns. berfore, his fote of wose is deppere han he oher before. 16 3. of unmarried be iij. fote depthe of bis wose in dede of leccherve is between menand widows, syngle [man] and wydewe 4, bat is vowyd chast, & bis is more 4. of unmarried depe in synne & more grevows. be iiij, fote depthe of bis wose in dede of leccherve is bytwen syngle man & mayden 5; for to 20

men and maidens,

5. adultery

involving two sins, viz. and violation of a sacrament.

be v. fote depthe of bis wose in dede of leccherve is betwen a syngle man & a wyif 6; and bat is avowterve, and bis is greuous 24 in two wyses. Oon is in brekyng fayth of maryage, bat be ton schulde kepe to hat oper. An-oper is sacrilege, hat is, brekvng of be sacrament of holy cherche; & thru; bis synne fallyn many peryles, as false eyrys, false maryagys, manslauater & manye 28 obere. and ofte it is double avowtrye, as weddyd man & weddyd womman, & bat is more grevouse. God knytt bis

be state of maydenhod clene followyth most mede, aif it be kept, and be more is be synne to him or to here bat brekyth it.

¹ MS. in margin: 'luxuria in opere, nota tria, nota xiiij.'

² MS. in margin: 'I. luxuria inter singulos homines et mulieres.'

³ MS, in margin: '2, single men & comoun wymmen.'

⁴ MS. in margin: '3. betwen syngle men & wydewe.'

⁵ MS. in margin: '4. betwen syngle man & mayden.'

⁶ MS. in margin: '5. betwene a syngle man & a wyife est (?) adulterio intra . . . (?\.'

flend Asmodeus.

knot of matrimonye in Adam & Eue, whanne he made of Adames rybbe Eue to ben his wyif. berfore, ware be bat brekyst þat knott of maryage, þat god knytteth. 'Quod deus 4 coniunxit homo non separet 1.' pat god knytteth man may nozt departe ne brekyn, wyth-oute grevous synne. distinccio lvj. 'diuulgatum est2;' how boniface be pope & martyr wrote to be kyng of Ingelonde 3, & sayde bus: It is publyssched to vs in Pope Boniface's 8 ffraunce, be maner of prophecye, þat 3if englyschmen brekyn prophecy about be knott of matrimonye, & followyn avowtrye & spousebreche, of hem schal springe in tyme comynge a wycked seed. bat seed schal ben here chylderyn, falsely begetyn in avowterye as 12 bastardes & false eyres; be whiche schul multyplie so fer-forth in Inglond, bat be peple schal be graceles, vnmyzty in batayle, & vnstedfast in be feyth of holy cherch. and so bei schul haue no worschip of opere londys, as to be word: god schal hatyn 16 hem, as bei schal fynde be wreche comyng aftyrward. berfore, bis fote of wose is deppere in synne ban ony of be obere feet before sevd.

be vj. fote depth is whanne a man delyth wyth his wyif 6. The sin of 20 vnordynatly & vnkyndely , azens be ordynaunce of kynde & of married people. holy cherch, throw be whiche a man may be damnyd. for

as a man may sle him-self, wyth his owne knyif, so he may synne dedly, wyth his owne wyif.

berfore, folowe be ordre of matrimonye, & fare bou nozt as a beste vnresonable. | for wedlok trewly knytt, trewly kept, & [Fol. 53 a.] vsed in ordre, is of suche vertu, bat it kepyth here fleschly dede fro dedly synne. Also, zif bou vse bi wyif or bin husbonde as 28 bi lemman in entent hollyche for lust, takyng non hede ne reward to be mede, ne to be loue, ne to be fruyte of wedlok, ne to be honeste, but as an vnresonable beeste takyng hede to bi luste, be ware of be feend Asmodeus, bat slowe be vij. hus- Example of the

¹ Matt. xix. 6.

² Capitulum 10. Distinctio 56 [Corpus Juris Canonici, i. 222].

³ MS. in lower and side margin: 'Narracio quasi prophesia de destructione Anglie.'

⁴ MS. in margin: '6. nota periculosa.'

who slew the seven husbands of Sara

bondys of Sare 1 be womman on be ferst nyst bat bei lay by here! and all was, for here husbondys mysvsed here for lust. and afterward Thobyes sone weddyd here, & be feend had no powere ouyr hym. whi? for he vsvd his wvif in honeste, & 4 in ordynat manere, & in tyme leeffull, & nort all for lust.

7. Lechery between persons connected by univitual rolationship.

8 bloodrelationship.

o. or affinity.

be vij. fote depthe of bis wose is betwen a man & his gossybe,

or betwen godfadyr & goddouster, or be[-twen] be chyldryn of godfadyr & godmodyr, for bei ben gostly sustryn & breberin. 8 be viii, fote depthe is between a man & his owyn kyn, in-to be fyfte degre. & be nerere of kyn bei be be deppere is be synne. be ix. fote depthe is sybred of affynyte; as betwen a man & his wyves kyn, or a womman & here husbondys kyn. for whan a 12 man hath medlyd wyth a womman, or a womman wyth a man, nevther may be weddyd to oberes kyn in-to be fyfte degre, ne medle wyth hem; for aif bei don, it is incest. in be ix. fote depthe of bis wose of leccherve, 3if a man dele wyth his wyves 16 kyn, he may nozt dele wuth his wyif after but he synne. but sche may take of hym here dette, & nost synne, for he is in defawzte, & nozt sche, be x. fote depthe is betwen a womman & a man of ordre. & be hevere ordre, be deppere synne. be xi. 20 fote depth is betwen a seculere man & a religyous womman, or a seculere womman & a relygious man: bis is a synne deppest of be obere before. be xij. fote depthe is betwen relygious man & relygious womman. bis is myche deppere synne ban be obere. 24 be xiii. fote depthe of bis wose is betwen a womman & a prelate. bis synne is more depe for his dignyte & for his wyckyd ensaumple. be xiiij. fote depth is sodomye, bat is, synne azens kynde 2, for be whiche god revnid fyir & brumston on sodom & 28 gomor, & sanke v. cytees. bis synne is so foul, bat be feend thynketh schame berof.

TO. H. Lechery committed with, or 31.133 (30) 52" clerical persons.

14. Sodomy.

ιз.

The consequences of lechery.

bis wose of leccherye in iij. fadome brede, & bis xiiij. fote depthe, caste it out of zoure pytt! for bis wose makyth be 32 blynd in mynde, wyth-oute resoun, takyng non hede of bin ende, noat thynkyng of deth, ne of peyne in helle. it makyth

¹ Tobit iii. 8.

² MS. in margin: '14. peccatam sodome contra naturam.'

be vnstedfast to trestyn on [god] in alle bi werkys. bou louyst non trewly but bi-self. bou desyrest long lyif to fulfylle bi lust. bou art euere redy to consente & to falle in euery falshed & wyckydnes, in euery synne & euery peryle of body & soule. god hatyth lecchoures; bei fallyn in wanhope & in dyspeyr of forzyfnes & of mercy in here ende wel ofte, & in dyspeyr of saluacyoun. bei stynken in erthe to man, & in heuen to-fore 8 god & alle seyntys, passyng alle opere synners. be lecchour schal come porest to be doom 1, for he hath sold & dystroyed in leccherye all be good bat he had, bat is, his god & alle sayntes, his body, his catel, his soule, his name, his grace, his 12 ioye. Lud xv. 'Dissipau't substanciam suam in meretricibus viuendo luxuriose.'

3if bou have delyst or a lust | in bi flesch to leccherye, & bi [Fol. 53 b.] wyl acorde nozt perto, it is venyal synne, zif pi delyzt dure Sins of lechery, 16 nost, wyth delyberacyoun. 3if bi wyll folwe after bi delyst, & is weel apayed & plesyd in þat delyzt, for to dure þerin; þowz þi wyll consente nost to be dede, it is dedly synne. Also, sif of bi lust bi delyzt come sodeynly, wyth-oute delyberacyoun, and 20 be wyll of bi flesch consente to bat delyzt in be ferst steryng, it is venyal synne. Also, whan bou, in herte or in syst, thynkest, heryst, or seest, an-oper persone, for pat ende & for bat entent to coveytin him or here to bi lust, it is dedly synne. 24 Mat. v.3 'Qui viderit mulierem ad concupiscendum, eciam iam mechatus est eam in corde suo.' And whanne bou consentyst ful to be dede of leccherie, wyth full wyll, bow; be dede be nost do, it is dedly synne. whan bou, wyth wowyng woordys, 28 styrest opere to bi lust, it is dedly synne, bof be dede be not do. whan bou kyssyst, halsyst, towchyst, or gropyst, hem bat

perfore, caste out of pi pyt of luste pis wose of leccherye, Castoutthe ooze of Lechery

longyn nozt to pe for delyzt & lust in pi-self, or for βat ende to stervn hem to pi lust, or for to stervn hem to coueytin pe to

32 here lust, bof be dede be not do, it is dedly synne.

¹ MS. in margin: 'luxuriosus pauper veniet ad judicium. nota quare, quia dissipauit substanciam suam.'

with alle his circumstaunces in brede & depthe! caste out leccherous thoustes, wylles, desyres, delystes, leccherous woordys, wowynges, leccherous systes, leccherous maners, as kyssynges, felynges, dern syngynges, gay aray, nyce chere, leccherous songys 4 of loue paramour, & letterys of loue! & caste out be dede of leccherie, & banne is be pytt of bi body clene fro be vii. part of wose, bat is, fro be vij. dedly synne. for bou bat art in bis wose of leccherie & of be obere vi. dedly synnes, whiche I haue 8 told be here-beforn in dyverse dayes, bou mayst seyn, 'Infixus sum in limo profundi'.' I am fyched faste in depe wose. be nedyth to crye to god, 'Eripe me de luto, vt non infigar 2!' lord delyuere me out of bis wose, bat I styke nost fast per-in! 12 for aif bou styke faste in be wose of be vij. dedly synnes, watyr of be grete curs schal ouer-flowe be. & drenche bi soule. for in be wose of be vij. dedly synnes bou hast made waves of entre to manye waterys of cursynges in-to bi pytt. 'Viam fecisti in luto 16 aquarum multarum 3.' Caste oute bis wose of be vij. dedly synnes, bat be water of curse entre nort bi pytt to drenche bi soule!

and of all the deadly sins!

Recapitulation of the vices most in use, as flattery,

caste out flateryng '! 3if pou flatyre an-oper in his synne, and praysest hym in euyl dede, pou synnest dedly. pe tunge 20 of pe flaterere harmyth more pan pe swerd of pe smytere. Vt scribitur, 'Plus nocet lingua adulatoris, quam gladius percussoris.' 3if pou flatere an-oper in entent to harmyn him, or to dysseyuyn him, pou synnest dedly. 3if pi flateryng be cause 24 of occasyoun of an-operes synne, & no3t pin entent to don hym synne, panne pi flateryng is venyal synne, but 3if pe synne pat folowyth of pe occasioun of pi flateryng be more greuous. 3if pou flatere opere only for dely3t to plese him, or for to fle harme, 28 or for to coueyte a thyng pat is nedefull or leeffull, pi flateryng panne is venyal.

hypocrisy.

In ypocrisie 5, whan bou chargyst nozt, ne desyrest nozt, to thaue holynes, but bou coueytist to ben holdyn holy, it is dedly 32 synne. 3if bou feyne be holy, bat bou myst berby dysseyue be peple be bi fals techyng as lollardys don, banne synnest bou

¹ Ps. lxviii, 3. ² Ps. lxviii, 15; cf. p. 2. ³ Hab. iii, 15.

MS. in margin: 'flateryng.' MS. in margin: 'ypocrisie.'

dedly. or 3if bou feynyst be holy bat art vnworthy, for to gete be a benefyce or ober temperall godys, for non ober ende but for bat corrupt entent, bou synnest dedly. 3if bou feyne be

4 holy only for delyzte | & for nozt ellys, it is venyal synne. 3if bou [Fol. 54 a.] feyne be holyere ban bou art, for to be releuyd in bi gret nede, it is venyal synne. 3if bou plese & flatere be peple for to norysche loue, bat bou myzte gostly fruyten in hem, it is leeffull. 3if bou 8 plese hem in synne for vaynglorye or lucre, it is dedly synne.

Precyous clothyng & aray in munkys & in relygiouse 1, whan vanity, it is vnsemly to here degre, & is in manere of euyll lyueris dysgysed; or ellys, whan bei leuyn here habyte, & takyn seculere 12 clothys, but it be in cause of nede or in suche wyse bat be lawe excusyth; or ellys, whanne superfluyte of swyche precyous clothyng comyth of dampnable pride; or ellys, it is ordeynyd to styrre obere to leccherie; all bis is dedly synne. 3if be wyif 16 do so to plesyn here husbonde, banne it is no dedly synne, but 3if be husbonde forbydde here suche aray.

In pleying, whan bou spekyst foule woordys, or woordys hat gambling, deryn hi neyzboure; or whan playes arn hantyd in vndewe
20 places & in vndewe tyme, or are pleyid of suche personys hat it longyth not to. on his wyse, sumtyme, it is dedly synne, for he gret affecte to he play, hat for hat delyzt in his play he doth azens he comaundment of god & of holy cherch. Jif hou vse
24 to go to daunses, vt dicunt Raymundus & Wilelmus in glossa, dancing, for to stire hi-self or ohere to synne of leccherye, hou synnest dedly. & Jif hou vsyst it ofte, hof it he nozt for hat entent because ohere may be steryd herby to synne, hou dost dedly
28 synne. Jif hou sodaynly, in angre & dyssese, & ellys recchelesly, swearing.

brekyst out woordys of vnworschype to god, wyth-outen delyberacioun, takyng non heed to be menyng of bo woordys, it is venyall synne. 3if bou do so wyth delyberacyoun, & takyng 32 hede to be menyng of bo woordys, or ellys of a fals custom in vse sayst suche irreuerent woordys of blasfemye, it is dedly

¹ MS. in margin: 'vestura monachorum & aliorum.'

² Raymond of Peniafort and William of Rennes. See p. 18, note 5. MS. in margin: 'nota de choreis quod est peccatum mortale.'

synne, hec omnia ex dictis sancti Thome ija, ije, diuersis argumentis 1; & in tractatu de veritate, libro vio.2

St. Augustin's list of the venial

caste out bis wose of venyall synnes & dedly also 3. Seynt sins most in use. Austyn seyth, venyall synnes arn bise most in vse: when bou 4 etyst or drynkest ony tyme more banne be nedyth; or spekyst scharpely to be pore bat askyn good at bi dore; & etyst, whan tyme were to fastyn, erly or late, in bin helthe; whanne bou lyste in slepe. & wylt nort ryse, & comyst to 8 late to goddys seruyse in holy-dayes, bou prevest wyth-oute deuocyoun & delvate; bou vsyst bi wyif most for lust & noat for fruyte: & visytest selde pure folc, seke & prisoners, & obere in tribulacyoun; ne helpyst but selde soulvs in purgatorye, 12 wyth prayere & almesse-dede; ne bou wylt nost acordyn hem bat arn in debate, vp-on bi powere; & whan bou spekyst ouvrbytterly to an-ober: & whan bou flateryst more ban be 6 nedyth; & whanne bou iangelyst in cherch, or thynkest 16 vanytees; & whanne bou art sone wroth; & whanne bou swervst lystely, & brekyst bin othe; & whanne bou warvest ony man causeles, whan bou spekvst wykednesse in eurl suspycyoun. bise synnes, venyalt & obere, caste out of zoure pytt, & alle dedly 20 synnes, bat ze pervssche nozt & synke in bis wose!

[A Lecherous Woman chased by the Fiends of Hell.]

A woman who had led a lecherous life.

[Fol. 54 b.]

A leccherous womman all here lyve, on here dedebedde, sche dyde here clowtyn a peyre of schoon, & badde here freendys 24 pat sche schulde be schod perwyth & berved. sche was berved berwyth. in be nyst folwyng, be be monelyst, a knyst of bat same toun cam ry-dyng homwarde, wyth his man. azens hym

1 Cf. p. 79, note 1.

3 MS. in margin: 'peccata venialia & mortalia.'

· Added in margin by later hand.

² Full title: De veritate catholicæ fidei contra gentiles, or Summa contra gentiles. As there are only four books, the quotation of liber vi. must be a slip of the pen. Cf. Migne, Thomas Aquinas. Paris, 1860.

⁵ MS. nedyst, due to the confusion of the personal and impersonal constructions fou nedyst and be nedyth. Cf. L. Kellner's Introduction to Caxton's Blanchardyn and Eglantine, E. E. T. S. lviii. p. xlix.

⁶ be omitted in MS. Cf. the preceding note.

⁷ MS. in margin: 'narracio De muliere luxuriosa.'

kam þis deed womman crying, & seyde, 'helpe me knyst!' be knyst lyst doun, & made a sercle, wyth his swerde, & took to him pat dede womman in-to pat sercle, wyth here smok &

4 clowtyd schoon. he knewe here wel. sche tolde hym bat was, after her sche was deed, & feendys pursewyd here. bei herdyn fro ferre by fiends. be voys of feendys lyche be voys of hunters & of here houndys, wyth orryble hornys & cryes. sche tremelyd for drede, & told

death, pursued

8 be knyst, 'now come feendys to have me to helle for synne of leccherie, & for pride, envie, slouthe, coueytise, glotonye, & hate.' be kny3t took his hors to his man, & helde his swerd Aknight, seizing drawyn in his ryst hand, & he helde here in his left hand protected her

her by the hair.

12 be here heer, woundyn aboutyn his left arm. be helle-huntere, wyth his helle-houndys, com ny. be dede womman sevde to be knyzt, 'late me renne! lo, bei come!' be knyzt helde here But she was so stylle. sche drewe harde & ofte to gon fro be knyst. At be she tore herself

frightened that

16 laste, sche gaf a brayde, bat here heer lefte a-boute be knyates her hair around arme, & sche ran away. be feendys huntedyn after, & all The fiends for-rentyn here, & for-brentyn here, & leydin here ouer-thwert took her to Hell. on a brennyng feend, & so, wyth horrible cry, born here in-to

the knight had opened, and

20 helle. On be morwe, be knyst dyd opyn here graue, & fond be In the morning. heer of here heed plukkyd of, & put be heer but was aboutyn his her grave arm, to here heued, & seyde to be peple, 'bis was here heer.' restored her hair. & he tolde hem all to-gydere how sche mette hym, & how be

24 feendys born here to helle for here leccherie & opere synnes, be-cause sche wolde nozt leve here synne & dyed vncontrite.

berfore, caste out his wose of synne, wyth a skete of con-Cleanse your tricyoun, wyth a scauel of confessioun, & wyth a schouyl of with contrition, 28 satisfaceyoun, of whiche thre I schal telle zow an-oper tyme! satisfaction! for whose castyth out synne, wyth bise thre instrumentys of penaunce, synne schal voyde, grace schal entre, & be kyngdam of heuene schal neyghin. 'Penitenciam agite, appropinquabit 32 enim regnum celorum 1.

To bis kyngdom brynge he zou & me, bat for vs devid on rode-tre. Amen.

1 Matt. iv. 17.

Canitulum xxvm.

De contricione.

HAUE told you here bi-forn of youre water in youre pytt A stynkyng & corrupt, bat is, be watyr of be sentens of be 4 gret curs in be pytt of zoure lusty body. I have told zou also of be scope to scope out with bat corrupt water of curs. I have told zou also of be wose in zoure pytt, bat is, be vij. Now I shall tell dedly synnes in zoure consevens. And now I schal telle zou s where-with bis wose of synne muste be cast out of goure pytt deadly sin, with of zoure conservens. Hirst be nesch wose muste be cast out wyth a skete, & after-ward be hard wose wyth a skauel, & after bat be crommys of be wose with a schouvil 1. 1.3

Of be skete I shal telle you bis day. bis skeet is sorwe

fession, and the satisfaction. Description of a skeet

I have told you before how to

you how to cast

contrition, the

out the coze of

scoon out the water of the

CHTSe.

of herte, bat is, contricyoun for bi synne. A skete is opyn a-forn, redy to deluvn in-to be nesch wose, & redy to delyuere it out. A skete also sumdel, in be heaved, is raysed 16 & rervd on bothe sydes: for ellys it myst nost recevyin but lytel wose for scheldehed, for to castyn it out. Also be heved of a skete, in be bothme, is hoole, & ellys be wose wolde nozt abyden berin to ben cast out, but it schulde fallen doun 20 agen thrugh be skete in-to be pytt. | Also a skete hath a long handle to be holdyn by, wyth mannys handys, for to werkyn berwyth. Ryst so, sorwe of herte for bi synne muste haue bise same propyrtees of a skete: fyrst, princepally in be heuyd 24 of bi contricyoun a-forn, bat is, a-forn alle opere sorwys, bi sorwe muste be al opyn to god-ward, hauvng most sorwe in bin herte for hi synne, for hou hast wretthyd hi god. gif hou were weddyd to a kyng, þat art but a beggere, & þou were dyffoulyd 28 wyth an-oper wyttyng bi lord, bou gretly offendyst hym. & awatyst to haue a gret sorwe perfore, secundum Watertoun 3;

[Fol. 55 a.]

As the skeet is open in front, so must your contrition be open towards God.

¹ MS. in margin : 'nota de scauel & de skete.'

² MS. in margin: 'contricio & eius condicio.'

³ Fabricius, Bibliotheca Med. et Inf. Latinitatis, tom. v. p. 103, refers to Lucas Waddingus, Scriptores ordinis minorum, p. 262, where we find :

myche more owyst bou to haue bat art weddyd to be kyng of heuen in bi baptem, & afterward art dyffoulyd wyth be feend in dedly synne. for why? for you wretthyst horrybly for you have

- 4 god, pin husbonde, pat made be, & bouzt be wyth his blood wroth. & wyth his deth, & brougt be vp of nougt. God pleyneth him be his prophete Osee xij.1 'Mannes soule hath styred me to wretthe.' why so ? for Exo[dus] xij.2, 'bou hast forsake bi god
- 8 þat begat þe, þou hast forzete þi lord þat made þe to his lyknes, & bouzt be wyth his precyous blood.' Prima pe[tri] ijo.3 perfor, in be heued of bi skete of contricyoun afore, bat is, a-fore alle sorwys, make bi contricyoun most opyn in sorwe
- 12 for wretthyng of bi god! 'Scito & vide, quia amarum est te dereliquisse dominum deum tuum.' Jeremie ijo.4 knowe bou & se bat most sorwe-full & most bytter it is be to forsake bi god in dedly synne.
- he ryst syde of bi skete of contricyoun 5 muste be reryd to As the skeet is raised on both pi sides, so must synne, pe blysse of heuen. for 3if pou deye in dedly synne, pou be directed to-wards Heaven. hast lost be blysse of heuen, j. cor. vj.6 'Iniqui regnum dei non which you have

- 20 possidebunt.' bou mayst seye, allas to me, my dwellyng-place of heuen is alvenyd fro me! Ps.7 heu mihi, quia incolatus meus prolongatus est'; & tre. iij.8, Oure heritage of blysse is turnyd fro vs to alyenys. here wyff we sytten vp-on be flood
- 24 of synnes & lustys in bis world, thynkyng of heuen, whiche we haue lost for oure synne. we move sorve sore & wepyn bat we haue lost oure herytage of heuen. Ps. Super flumina babilonis illic sedimus, & fleuimus, dum recordaremur tui, syon.'
- be left syde of bi skete of contricyoun 10 muste be raysed vp. Nicolaus ab Aquavilla, siue Aquaevillanus, edidit: Sermones de Nativitate. Sermones de Sanctis. Sermones de Tempore per anni circulum. Viuebat anno 1317 (cf. pp. 280, 287, where he is called Ioannes (sic) de Aquaria Villa). Tanner, Bibliothecae, p. 46, quotes an edition by M. Makerel. Paris, 1520, 4to.
 - ² Mistaken for Deut. xxxii. 18. 1 Hosea xii. 14. 4 Jer. ii. 19.
 - 3 r Peter i. 10 (?). 5 MS, in margin: 'dextra pars contricionis.'
 - K Lament, of Jer. v. 2. ⁷ Ps. cxix. 5. 6 I Cor. vi. q.
 - 10 MS. in margin: 'Sinistra pars contricionis.' ⁹ Ps. cxxxvi. J.

and towards your soul, which is turned into the likeness of

with oret sorwe, to bi soule-ward, but thruz synne it is turnyd fro be lyknes of bi god in-to a foulere lyknes ban be deuyll 1. for sevnt Austyn sevth de arra anime, aif hou seva be feend in his lyknes on bin oo syde, & bi soule in dedly synne on bin ober syde 4 in his2 lyknes, bou woldyst fle fro bi soule for drede to be deuyl, be-cause bi soule in dedly synne is foulere ban be deayl. banne nedyth be in be lefte syde of bi skete of contrycyoun raysyn vp & hevyn bi sorwe for bi synne, bat makyth bi soule so blak & 8 foulere ban be feend. Miche iiij.3 'Dole & satage filia svon.' be bothme, bat is, be depthe of bi skete of contrievoun muste

The bottom of the skeet is deep, and so must be your contrition.

[Fol. 55 b.]

be depe in sorwe downward, to helle-warde, thynkyng how bou for bi synne art boundyn to be pytt of helle for euere, zif bou 12 deve wyth-oute sorwe. Ezech. xviij. Anima que peccauerit, ipsa morte morietur.' banne nedvth be to lokvn bat bi skete of contricyoun, in be bothme, in be ground, in be depthe of bin herte, be depe, bat is for to sevn, loke it be euere | duryng in-to bi 16 lyves ende. Ps.5 'dolor meus in conspectu meo semper.' ffor sevnt Austyn sevth, who-so wyll euere enjoyen in mercy, grace. & in forzyfnes, he owyth neuere cese to sorwe for his synne. 'Nunquam debet desinere dolere de culpa, qui semper vult 20 gaudere de venia.'

The skeet has a handle of 7 spans in length; so must contrition r. it must be

premeditated.

be heavyd of bis skete of contrievoun muste have an handvil 11 ber-on, vij. spanne long 6; he ferst spanne muste be forthowat in have 7 qualities, thynkyng of pi synnes be-forn, wyth a full vysement, to brynge 24 hem to bi mynde. Ysa. xxxvij. "Recogitabo"—pro peccato meo. bou schalt nost have sorwefull mynde in bin herte for bi good & for bi gold, but for bi synne, & nost for bi bely. and bis mynde in bin herte for bi synne muste be duryng. Ps. 4 Meditacio 28 cordis mei in conspectu meo semper.' be secunde spanne lengthe of be handyft of bi skete of contricyoun muste be priue, nost

2. secret,

¹ MS, in margin: 'nota bene, anima in peccato mortali peior est diabolo.' Parts of this note are re-written beneath in another hand.

² Scil. soules lyknes. For masculine use of soul, cf. p. 2, line 11.

³ Micah iv. 10. Ezech, xviii. 20. ⁵ Ps. xxxvii. 18. 6 MS. in margin : 'nota nota.' 7 Isa, xxxviii, 15.

⁸ Ps. xviii. (xix), 15.

opyn in syst of alle men, but prive to god alone. Isa. xxxvijo. known to God only; 'Recogitabo tibi.' pe iij. spanne lengthe muste be holehede, pat 3. it must be bi sorwe be hole for alle bi synnes to-gedere. breke nost bis prising all your 4 handle, to sorwe for summe synnes, & for summe synnes enjoyen!

complete, com-

Isa. xxxvij. 'Recogitabo tibi omnes'—non dicit aliquos. pe iiij. 4. in order acspanne lengthe of pe handle of pi skeet of contricyoun is ordre, events of your life; bat is, thynk in mynde be ordre of all bi lyvyng, how synfull it

- s hath be, and mysspendyd to be vnworschip of god & plesauns of be deuyl, & in dampnacyoun of bi soule; bat is, thynk in bi 3outhe, in bi myd-age, & in bin age, and thynk also by ordre all be tymes of be zere, how bou hast mysspendyd hem in synne &
- 12 in eught gouernaunce; bat is, both wynter & somyr, heruyst & lentoun, fastyng dayes, holyday & werkedayes. loke, in be handyft of þi skete of contricyoun, þat þou kepe þis ordre in þi contricyoun, wyth a sorwefull herte! Ysa. xxxvij. 'Recogitabo
- 16 tibi omnes annos.' Isaye seyth, I schal thynke to be all be ordre of be zerys. ¶ be v. spanne lengthe of be handle of bi skeet 5. concerning in contricyoun muste be propyrhede; pat is to sayn, thynke of own sine; bin owen propre synnes & nost on opere mennys. berfore Ysaye

none but your

20 seyth, xxxvij. 'Recogitabo tibi omnes annos meos'-non dicit alienos. I schal thynke to be, god, alle myn zerys of synne; he seyat noat of all operys zeris. be vj. spanne of bi skeet in con- 6. it must be tricyoun muste be bytter moornyng for bi synne, nozt leyzhyng

24 ne enioying of bi synne, but in bytter heuynes. Ysa. predicitur: 'Recogitabo tibi omnes annos meos in amaritudine'-non enim dicit in gaudio & exultacione. be vij. spanne of lengthe of bi 7. felt inwardly, skeet in contricyoun is Inly-hede; pat is, inly sorwe for bi outwardly.

- 28 synne in be herte, & nost in be chere, feyned outwarde, to be syzt of be peple, & no sorwe inward. Ysa. predicitur: 'Recogitabo tibi omnes annos meos in amaritudine anime mee'non dicit in amaritudine vultus mei. Johel 1 seyth, ijo. capitulo,
- 32 'Rendyth youre hertys & nost youre clothys!' leyshyng & eniovng in a seke body is sygne of deth, wepyng & sorwe is sygne of lyif; Ryght so, in a synfull persone leyshing & ioying for his synne is signe of dampnacyoun, and wepyng & sorwe for

his synne is signe of saluacyoun. Ysa. xxxix.' 'Ecce in pace amaritudo mea amarissima est.' My byttere wepyng for my synne schal saue me in endles pees. Luc. xij.' 'Nolite | flere super me, sed super vosmet ipsos flete!' wepyth for youre owen 4 synnes vp-on youre-self, & wepyth nozt vp-on me!

If the skeet of contrition have all those qualities,

[Fol. 56 a.]

nyng be opyn a-forn to god-ward, þat princypally for wretthyng of hym þou art sory in herte; & on þe ryght syde þin herte is 8 raysyd in sorwe in heueneward, for þat is lost fro þe thrugh þi synne; & on þe left syde þin herte is raysed in sorwe to þi soule-ward; And 3if þin herte be depe in dewryng dounwarde to helleward, þat is, depe in sorwe & duryng, for þou art 12 dampnyd thedyr for þi synne; And also 3if þe handle of þi contricyoun be vij. spanne lengthe, þat is, 3if it haue þe vij. propyrtees forseyde, þat is to seyne, 3if þe contricyoun for þi synne haue a forthowyt, & be pryue to god alone, & hole 16 repentaunce for alle þi synnes, & ordre of all þi lyvyng rehersyd in þi mynde, & mynde of þin owne synnes, & nouzt of oþers synnes, & bytternesse in sorwe in herte, & nozt feynyd in chere; þanne hast þou a good skete to caste wyth out of þi pytt þe 20 nesch wose of be vii deelly synnes. for bis skeet of contricyoun

then it is fit to cast out the coze of deadly sin.

nesch wose of pe vij. dedly synnes. for pis skeet of contricyoun castyth oute wose of synne, 3if pi wyll be full to be schreuyn afterward alssone as pou mayst goodly be schreuyn, & secundum Ricardum³, in trewe penaunce alle synnes, grete & smale, are 24 don awey, pat is, in contricyoun, schryfte, & satisfaccyoun. And whan schryfte may no3t ben had, ne satysfaccyoun may no3t be don, for schort tyme, or for pouerte; panne 'Sola contricio delet peccatum,' panne perfy3t sorwe doth awey alle 28 synnes.

[The Salvation of an Incestuous Daughter.]

A young woman sunned with her father. Afterwards, she slew him, and became a harlot.

Exaumple '. A 30ng womman synned wyth here fadyr. be 6 modyr wyst it, & repreuyd here dowstyr. be dowtyr slewe here 32 fadyr, & afterward was a comoun womman, long tyme. at a

¹ Isa. xxxviii. 17.

² Luke xxiii. 28.

³ Cf. p. 52, note 3.

⁴ MS. in margin: 'exemplum side narracio.'

sermoun, sche herde preche hat he mercy of god was a-boue aff synnes to hem hat arn ful sory for here synnes. in howoordys contrition could of he frere, here herte braste for sorwe of here synnes, & dyed.

4 after hat sche [was] beryed, ros out of here graue a fayr tree wretyn aboute in euery leef, wyth letters of gold, wyth his scripture: 'vere, iustus es, domine, misericors, & graciosus.'

Trewly, hou god art ryztfull, mercyfull, & gracyous. he roote of here synnes of her sins.

Trewly, hou god art ryztfull, mercyfull, & gracyous. he roote of here synnes of here sins.

To be operative was wrotyn, wyth letters of gold, his scripture: 'Conuertisti planctum meum in gaudium'.' hou god hast turnyd my sorwe in-to ioye. In he oper partye was contributed after the here here was cloudyn in two god hast turnyd my sorwe in-to ioye. In he oper partye was 'Circumdedisti me leticia'.' hou god hast sett me alabowte wyth endles gladnes.

perfore, wyth pis skeet of sorwe in 30ure herte, casteth out 30ure wose of synne als sche dede, & panne schal 30ure sorwe 16 for 30ure synne be chaungyd & turnyd in-to endles ioye & solace. To whych ioye &o.

Capitulum xxvjm.

De contricione 2.

REENDYS, be ober day I tolde 30w bat contrycyoun was a skeet wherwyth 3e-mowe castyn out be wose of 30ure dedly synne to make clene be pytt of 30ure | conscyens. but [Fol. 56 b.] bis skeet of contricyoun castyth no3t clene out synne, but bis Contrition must be followed purpos & bis wyll be full to be schrevyn after as sone as bou my3t, & also of full wylt to do penauns for bis synne, & to make restitucyoun vp-on bis powere, & in purpos to forsake bis synne; ellys art bou no3t able ne dysposyd to have mercy, for bis 28 contricyoun avayleth be no3t but schryfte & satysfaccyoun be by confession and satisfaction.

¹ Ps. xxix. 12.

² MS, in margin: 'nota bene de contricione, confessione, & [satisfaccione].'

are insufficient.

If time or power & bi tyme so schort, bat bou mayst neyther be schreuyn ne make restitucyoun, zit, in bi contricvoun, be of wyll to do it, zif bou myzt, and banne 'Sola contricio delet peccatum,' banne, in bat wyll, bi perfyzt sorwe doth awey bi 1 synne. for in bat wyll & in 4 bat purpos, bi full wyll stondyth in be stede of be dede of confessioun and of satysfacevoun in bi parfyst sorwe for bi synne.

the good will stands for the deed

> But I putte bis cas: bou art contryte & sory in herte for bi synne and in full purpos to be schrevyn, & to make satvs-8 facevoun, bat sorwe doth awey bi synne don be-fore, for euere;

and power to confess and restore, and he does not do so.

Hewhohastime but afterward bou comyst to swiche place & to such myst, but bou mayst be schreuyn, & mayst make satysfaccyoun2, and banne wylt bou nozt, banne bi synne don awey be-forn in bi 12 contrievoun, turneth next banne agen to bi soule, but bou fallyst

sin again.

falls into deadly in-to a newe dedly synne, be-cause bou fulfyllest nort bi first purpos & bi ferst wyll to be schreuvn & to makyn amendys. And aif bi sorwe be neuere so grete, & bou wylt noat be schreuvn, 16 & do penaunce, ne make amendys, be synne is stylle in bi soule. for bi sorwe banne castythit nost out. berfore, takyth bis skeet of contricyoun, & begynne berwyth to castyn oute zoure wose of synne, & hauyth purpos berwyth to be schrewyn & to makyn 20 amendys, whan 3e mown. Mat. vo.3 'Beati qui lugent, quum ipsi consolabuntur,' blyssyd are bei bat sorwe for here synne. for bei schal be comfortyd. 'Ve vobis, qui ridetis, quia flebitis 4,' Wo to 30u & curse, pat leyshin & enioyen for 30ure synne, for 24 3e schul wepe in helle-smoke 5. As longe as bi soule is in bi body, bou mayst haue repentaunce & sorwe in herte for bi synne, 3if bou haue grace, & bi sorwe may be so gret & so parfyzt, þat it schal don awey synne, & schortyn þe peyne, as 28 🔌 it dyde be theef on be crosse.

If contrition be hindered by the

But I putte bis caas; bou lyste so longe in bi synne, & wylt & pangs of death, nost leve, but bou hast no grace to have parfyst sorwe; or for peyne of syknesse, or for lesyng bi wyttes & bi resoun in bi 32 deying or a-forn þi deying; or, þof þi sorwe be grete, & þou

¹ Added in margin.

² MS. in margin: 'nota bene de satisfaccione.' 3 Matt. v. 5. 4 Luc. vi. 25. 5 MS, in margin: 'exemplum bonum.'

purpose, 3if bou lyve, to turne agen to bi synne; or 3if bou orbenot serious wystest lyif, bou woldyst nozt sorwe for bi synne', ne be schreue, ne make restitucyoun; or ellys bou abydest so longe, tyl be or come too late,

- 4 soule is out of pi body: panne, in alle bise thynges forseyde, bi then it shall be sorwe & penaunce analyte be nough, for it is nogt fruytefull to salvation. pi saluacyoun, for it comyth to late, secundum Damascenum? 3if bou haue swiche grace in 3outhe, or age, or in deving, | bat [Fol. 57 a.]
- 8 bou sorwyst for alle bi synnes, & bi sorwe is more for bat bou Butifthysorrow be not produced hast so longe abyden bere-in, & so vnkyndely and falsely wretthyd pi god, pan it is for dreed of deth or for dreed of helle, thynkyng by the fear of death but by bat bou hadde leuere goddys loue & nozt a synned & ben in helle, upright re-

- 12 ban for to have don bi synne, & had wretthe of god, & ben in heuen; and thynkyng, bof bou wystest to lyve & to skape bi deth, bou haddyst leuere to chese to do ony penaunce, or to suffere ony dyssese or myscheef, ban to don agen ony dedly
- 16 synne; and 3 if bou haue a full wyll ber-wyth to be schreue, 3 if bou myst, & to make amendys, as ferfurth as bou myst; banne, wyth-oute doute, but sorwe schal be bi saluacyoun, bow; it be itshall savethee. in be laste ende of bilyif, so be soule be banne in bi body, for 20 ellys it were to late.
- But manye now in bise dayes faylen bis grace in syknes in Now-a-days here ende 3 for to have parfyzt sorwe, & desyre to be schreue, or grace to repent dyspose hem to makyn amendys. for bei abyde so lønge, tyl here

people have no

- 24 wyttes are gon, & here resoun. deuocyoun haue bei non. here speche fayleth. here dreed is go. speke to hem, styrre hem to gode, bey schewe no signe of verray repentaunce, but lye stylle as a beste, wyth-oute swetnes & dreed to godwarde & to here
- 28 soule. Counseyle hem to restore here dettys, here wrongys to be cherch, to be dede, or to be qwyke, bat wyl bei nost do. why? for bei haue no grace berto. for, 3if bei payedyn, & restoryd azen, þat þei haue falsly wyth-holdyn, þei schulde be 32 seuyd; berfore bei wyll nogt do so, to be sauyd, but bey robbyn

¹ MS. in margin: 'nota bene.'

² Scil. Ioannes Damascenus, author of the Vita BB. Barlaam et Josaphat. Migne, vol. 73.

³ MS. in margin: 'nota bene.'

they prefer leav. sevnt Petyr, & zeuvn it sevnt poule. bat bei falsely haue gettyn fro holy cherch, fro here curatys, fro here nezhbourys, bat schal

convents and to the poor, and they do alms with the money of strangers.

nort be restored agen to hem be same persones, but it schal be their fortunes to zonen to obere persones but have no skyl berto, as to frerys & 4 howsys of relygioun, & to poore folk. so bat of obere mennys good bou zeuvst bin almes in bin ende, nougt to be ownerys but to alyenis. as aif I robbyd be of bi good, & zeue it to an-ober man: what amendus do I to be in bat dede? as salomon seyth, 8 bere vi. or x. praven for be on bat oo syde, ccc. cryen vengaunce 2 vn-on be on be ober syde. bou makyst hem to levahe whom bon releasest wath oberes good, & makyst hem to wepe whom bon wuth-holdyst here good: secundum Abuyle 3. bis contricyoun 12 in bin ende & bin almes is a lape to god & dampnacyoun to bi sowle. berfore, be sory for bi synne, & restore bi dette & bi wrong to hem whom bou hast hynderyd or harmyd, or be in wyll berto, zif bou were of powere, & in bi sorwe purpose full 16 to forsake bi synne for euere. & loke bi sorwe be more for wretthyng of god ban for dreed of helle, & banne be skeet of bi contricyoun castyth out clene be wose of all bi synne.

[A Young Man damned in spite of his Feigned Contrition.] 20

A young man

Exaumple 4. Cesarius seyth bat a zong man lyved in leccherve. & was vicyous in obere synnes, on his dedebedde, he was confessed on his schreuyn, & wepte, & proferyd to makyn amendys as ferrforth offered to make as his catell myst areche. he was howselyd & anelyd, & dyed, 24 Nevertheless, he & apperyd to oon of his frendys in lyknes of a deuyl, & seyde friend as a devil. he was dampnyd. his freend seyde, 'bat is wonder to me! bou

restoration. appeared to a

death-bed, and

Fol. 57 b.] His contrition had not been perfect ;

holy cherch techyth, why panne art | pou dampnyd?' be deede 28 answerde, & seyde, 'my wepyng & my sorwe was nozt perfyzt.

weptyst for sorwe of bi synne, bou were howselyd & anelyd as

¹ Ecclesiasticus xxxiv. 29 (?).

² MS. in margin: 'nota bene de vindicta.' ³ Cf. p. 5, note 1.

⁴ MS. in margin: 'Narracio de quodam iuuene luxurioso & vicioso in alije pecis confessus fuit communicatus & unctus & tandem dampnatus quia voluit recidiuasse.' (The gaps of this note are filled up by means of the Index in the MS. fol. 233.)

for it was more for dreed of helle ban for sorwe of wretthyng my god. & also my conscyens telde me bat 3if I had wyst to haue lyued, I wolde nozt have sorwyd for my synnes, ne haue 4 be schreue, & I thouste zif I myst haue scapyd my sykenes &

haue lyved, I wolde haue turned agen to my synne. perfore, my and therefore, sorwe avayled me nozt, but I am dampnyd for euere.

he was damned for ever.

berfore, beeth ware be-tymes, & sorwyth for zoure synne more 8 for be offens of zoure god ban for dreed of helle! & banne is be skeet of zoure contricyoun sufficyent & spedefull to castyn out zoure wose of synne.

[The Young Canon and the Jew's Daughter.]

Cesarius 1 seyth: In ingelond was a zong chanoun of a gret A young canon 13 mynstre, cosyn to be bysschop of bat same dyocyse, & he louyd a iewys dowter of pat cyte, dwellyng wyth here fadyr & modyr, loved the and sche louyd him azen. but sche was kept so streyt in, wyth Jew.

daughter of a

16 fadyr & modyr, bat here loue & sche myst nost come to-gydere But they could but it were on good fryz-nyzt; for, panne, alle iewys bledyn be- on Good Friday nethyn for wreche of cristes deth. ffor, whan pylate seyde to be iewys, 'I am vngylty of be blood of crist,' be iewys seydin azen

20 to pylate, 'his blood be on vs & on alle oure chyldren!' perfore, on good fryz-nyzt, alle be iewys lyen & bledyn be-nethyn. pat nyzt be chanoun lay be pe iewys dowter. On be satyrday, bleed On Saturday morning. be be morwen, be fadyr ros be-tymes, whan his blood was the Jew found his daughter 24 staunchyd, & sey3 be chanoun in his dowterys bed wyth here. with the canon.

& when the Jews

be iewe durste nost sle hym, for he was be bysschoppys neve, but be iewe cryed lowde, & seyde, 'what doost bou here, bou fals cristen man? where is bi feyth?' be chanoun ran out to

28 his cherche, al aschamyd. þat day, he schulde rede þe bysschoppys That day the pystell. he durste nost for schame be schreuyn. he stood in read the epistle his vestement be-fore be bysschop afore be pystell. be iewe, (his uncle's) muss. wyth alle neyzbours, comyth in-to be cherche to accuse be The Jews went

32 chanoun to his bysschop how he lay be his dowter bat nyst. to accuse him banne, bat zonge chanoun was a-dred to a be schamyd, & was

canon was to

publicly.

¹ MS. in margin: 'narracio.'

But the canon repented in his heart, and promised to do penance. full in herte sory for his leccherye, & pat holy tyme don, & seyde in his herte, 'Lord god, helpe me pis houre, & I behote pe pat I schal be schreue, & do penaunce, & neuere do pis cursyd dede more!' pe bysschop wende pe iewys hadde come to 4 pe cherche to a ben conuertyd, & askyd hem why pei com thedyr? pe iewys openyd here mowthys to accusen pe chanoun of his leccherye, & pei myst speke neuere a woord. pe bysschop wende pei hadde scornyd hym & holy cherche, & dyde hem be 8 put out at pe dorys. pe chanoun, after, schroof hym to pe bysschop of pat synne, & entryd in-to a streytere relygyoun, & be iewys dowtyr was baptyzed, & was a nunne.

And when the Jews opened their mouths, they could not speak.

The canon entered a stricter order, and the Jewess became a nun.

Such is the power of contri-

Lo, how his skeet of perfyst sorwe sauyd he chanoun fro 12 wordly schame, & [kest?] he wose of synne owt of hym & of he iewys dowter, & browst hem bothe to grace of perfyst lyif, & to ioye of heuen in here ende. Ryst so, take 3e his skeet of full sorwe in herte for 30ure synne, & make 30u clene in grace, 16 & it schal brynge 30w to heuen-blys in 30ure ende. To hat blysse &0.

[Fol. 58 a.]

Capitulum xxvij.

De confessione.

20

When the 'soft coze of sin' has been cast out, with the 'skeet of contrition,' the 'hard ooze of obstinacy' must be removed, with the 'skavel of confession.'

Simile of the treatment of a wound.

REENDYS, be oper day I telde 30w how 3e schulde casten out of 30ure pytt of lustys, out of 30ure body, be nesch wose of dedly synne, wyth a skeet of contrycyoun; and now schal I telle 30u how 3e schal caste out be hard wose of 30ure 24 synne, bat is, be hard obstynacye of 30ure synne, wyth a scauel of confessioun. for bat scauel of clene schryfte muste nedys folwe sorwe of herte, 3yf bou mowe haue a preest, & ellys bou art out of be weye of saluacyoun. for, bow3 deed flesch be 28 kut out of a wounde, wyth a scharp corryzie, bi wounde, bow3, nedyth to be pourgyd, wyth a drawyng salue; ellys it wolde rotyn & festryn a3en. Ry3t so, bow3 bi dedly synne be kut out,

¹ MS. in margin: 'skeet.' ² MS. in margin: 'exemplum bonum.'

wyth sorwe of herte, fro be pyt of bi conseyens, zit bi conseyens nedyth to be pourgyd, wyth a drawyng salue of clene schryfte, & ellys be wounde of dedly synne rotyth & festryth agen in bi

- 4 soule. ffor a doctour, hugo de sancto victore 1, seyth, in a bodyly soor, bow; it be curyd fro dede flesch, wyth corrosyes, bere beleuyth stylle in be sore oper fylthes, & oper vnclennes gaderyth ber-in, bat muste be purgyd out, wyth drawyng salue.
- 8 Ryzt so, bowz bi synne is don out of bi soule, wyth contricyoun. git be wounde & be hurt of bat synne, be filthe & be vnclennesse. be whiche bat synne made in bi soule, as lustys mynde, freelte of wyth-stondyng, custome of ofte hauntyng, & suche obere,
- 12 schulde rotyn & festryn azen in bi soule but bei were pourgyd out, wyth clene schryfte. perfore, crist seyth, Mat. viij.2, 'vade, ostende te sacerdoti!' go & schryue be to a preest! bis schryfte muste be hi scauel to avoyde wyth he hard wose of hi synne.
- A scauel 3, in be heued beforn, hath a scho of yren scharp & mysti, & an heued hole & narow, & a long stele, an handyll. Ryst so, bi scauel of schryfte muste have first, beforn, a scho of The 'skavel' has yren, þat is, a-forn þi schryfte þou muste haue a-[forn-]record- so must your

20 yng, a-forn-rehersyng, a-for-sy3t, a-forn-stodying, a-forn-avyse- preceded by recollecting your ment, bat bou mowe knowe bi synnes in bi mynde, bat afterward sins. in bi schryfte bou fayle noat thrua forgetynge. berfore be Ps.5 seyth, 'Dixi,' I have seyd before, in recording, my synnes for

24 forzetyng. 3e hat comyn to 3oure schryfte, & kan seye neuere a synne bat ze haue do, but seyn to be preest, 'I kan nozt schryue me, good syre; aske me,' for-sothe, zoure scauel of schryfte fayleth his scho, bat is, a-forn-recordyng of bi synne.

28 why so? for bou recordyst nost bi synne beforn, berfore bou forzetist bi synne, & canst nozt schryue be. I bi schryfte be Confession by examynacyoun of be preest suffyseth to bi saluacyoun, 3 if bou priest's examinkunne nozt schryue be; but zit bi mede is be lesse, for bou expedient; 32 wylt no3t studyen ne trauaylen to leryn for to schryue be.

ation is less

confession be

3if bou knowe be in a synne, & wylt nost be schreuyn berof but if the person confessing

¹ For Hugo de St. Victore, cf. Migne, Patr. Lat. tom. 175. p. 177.

³ MS. in margin: 'Scauel, quere et nota.' ² Matt. viii. 4.

⁴ MS. in margin : 'nota de confessione.'

⁵ Ps. xxxi. 5.

but be preest aske be perof. & banne bou sevst it to be preest,

be-cause bou knowyst it. & wylt nost tellyn it but be preest

knew his sin before, his confession is inefficient.

Also your recollection must be sharp with shame,
[Fol. 58 b.]

aske be. & banne bou sevst it: bat schrifte profvateth be noat to bi saluacyoun, secundum quosdam. bis scho of recordyng 4 bi synne muste be scharpe in schame of bi synne. gif bou stood al nakyd opynly in a gret feyre, bou schuldyst | be sore a-schamyd of bi priue membrys bat alle men seen hem; myche more owyst bou to ben a-schamyd of bi synne fowl & horrible, 8 in be syst of god & of alle seyntes. Apostolus, 'Quem fructum habuistis in quibus nunc erubescitis,' Rom. vi. Hugo de sancto B victore seyth, schame is a gret parcell of amendys for bi synne. bis schame muste be so scharpe, bat bou auaunte be nost for bi 13 synne for schame, be scho of recording bi synne 2 muste be myzty, bat it breke nozt of be scauel for ony schame, tyl bou be schreuvn berof. ffor salomon sevth in hise prouerbys 3, he bat schryueth him nost of his synnes, he schal nost be sauvd; 16 he bat is schreuvn berof. & forsakyth his synnes, he schal haue mercy. berfore, lokyth bat be scho of zoure scauel, bat is, be recording of zoure synne, be scharp in schame & myati in wyll to be schreuvn. ber-fore sevth be Psalmistre 4, 'Dixi: confite- 20 bor.' I haue seyd & recordyd my synne in scharp schame,

and strong in will.

The head of the skavel is self-accusation.

pe heued of pis scauel muste be accusyng pi-self, nozt excusyng pi-self in colouris 5, and puttyng pe defawte of pi synne on 24 opere persones, as pus; 'god zaf me no myzt to wyth-stondyn it. opere folk dyde me don it. It was operys defaute & nozt myn. myn husbonde dede me don it, my wyif dyde me don it, or my wyif was cause perof more pan I. temptacyouns & 28 sterynges of opere dyde me don it.' towche non oper pan piself! make streyzt pis heued & narow, pat it towche pi-self & non opere! streyztly accuse pi-self & non ober! as dauid

I schal be schreuvn of my synne, wyth a myzti wyll & desyre.

Do not impute your sins to others!

¹ Rom. vi. 21.

² MS. in margin: 'be scho of be scauel sine recordacio peccatorum.'

³ Prov. xxviii. 13. ⁴ Ps. xxxi. 5.

 $^{^5}$ MS. in margin : ' be hede of scauel, siue accusacio sui ipsius non excusacio nota.'

seyde to god, 'Ego peccaui',' I dyde þis synne of myn owen wyckydnes. Prouerbia xviij.² 'Justus prior accusator est sui.' coloure no3t þi schryft þe fayrest owtewarde, but seye a3ens þi-

- 4 self as foul, as horryble, as it was do. perfore seyth pe Ps. 'Dixi: confitebor aduersum me,' I have seyd my synne in herte recordynge, I schal knowe my synne in schryfte agens my-self.
- 8 pis heued, accusacyoun in schryfte, muste be hole in symplycite; pat is, loke in pi schryfte pat it be symple & no3t double
 in thynkyng oon, and tellyng an-oper; as pou seyst to pe preest,
 I forsake my synne, & in pin herte pou purposyst to turne

 12 a3en to pi synne. ne telle no3t in pi schryfte flateryng iapys and plainspoken;
 & talys, ne opere processe pat longeth no3t to pi schryfte; but
- symplely late pin herte & pi tunge acorde in one, & reherse in pi schryfte no proces but pat nedyth. for summe in schryfte r6 schal tarye pe preest wyth sleueles talys pat no-thyng longyth to schryfte.
- Also loke pat pe heued of pi scauel be hole in truthe³, pat it must be true and complete, it be not brokyn wyth lesynges & falsnes, in lying on pi-self
- or on opere. And loke his schryfte be hole to oo preest, & nost delivered all to to manye; on gobet told to oon preest, an-oher gobet told to an-oher preest, is nost goodly. Also loke his heued of his scauel be hole in schryfte of alle his synnes, hat no synne be and comprising

24 kept vnschreuyn; for þanne were att lost. Exaumple; 3if an hole be opyn in a schyppe, þat þe water may entryn in, þow3 Simile of a leaky alle opere holys of þat schyppe ben stoppyd, þe schypp drenchyth, for þat on hole is opyn; ry3t so, in schryfte. for [Fol. 59 a.]

28 on dedly synne vnschreuyn bou schalt be dampnyd, bof alle bin obere dedly synnes be schewyd in schryfte to be preest. On a kynges borde is sett hole breed & no brokyn breed. Ry3t so, to be kynges borde of heuen sette no brokyn schryfte.

32 but sett peron an hole schryfte! 3if pou haue manye dedly woundys, & alle ben curyd saaf one, 3et pat oon wounde sleth

¹ 2 Reg. (2 Sam.) xxiv. 17.

³ MS. in margin: 'be heued of scauel sine veritas.'

^{&#}x27; MS. in margin: 'exemplum.'

pe. Ry3t so, 3if bou schryve be of alle bi dedly synnes saue of on, bat one dedly synne schal dampne be.

Self-accusation must be reasonable.

Also loke be heued of bi scauel be hole in discrecyoun & in resoun, in chargyng bi synnes after bei weyin in gretnes, a nost in holdyng grete synnes smale, ne in heldyng smale synnes grete, but dyscretly holde hem as bei are, & as bi confessour tellyth be, & telle bou nost as a fool bi gode dedys, as bus, i dede neuere thefte, ne leccherye, I slowe neuere man, I faste, 8 I wake, I praye, I do penaunce.' bise gode dedys nedyn nost to be schewyd in schryfte, but schewe bin euele dedys in bi confessioun, & bat is discrecycun. Ps.2 'Dixi: confitebor aduersum me iniusticiam'—non dicit bonitatem.

relating only your own sins, not those of others; ¶ Also pis heued of thy scauel in schryfte it muste be hole E in propyrhed³, in oo pece, nozt brokyn in dyuerse pecys; pat is, holly accuse pi-self of pin owne propyr synnes, & breke nozt pi schryfte in accusyng opers synnes, as pe husbonde tellyth pe 16 wyves defawtes, & pe wyif pe husbondys defawztes. telle pin owne synnes, & nozt pi neyzbouris synnes; for [zif?] pi schryfte be nozt hole of pin owen propyr synnes, but it is brokyn in-to oper menuys synnes, it profyteth nozt. perfore, say pin owne 20 synnes, late opere mennys be! Ps. 'Dixi: confitebor aduersum me iniusticiam meam'—non dicit alienam.

it must also be humble.

Also be heued of his scauel in schryfte, hat is, accusying hi-self, it muste be hole in lownes & in worschippe, in obeying 24 lowly to he preest, to receive of him mekely penaunce, his techying & his repressing, and nost vinworschipp hou he preest! telle hou nost his counself hat he seyde to he in schryfte, depraue hym nost, lye nost on him, dyspise hym nost, carpe hou 28 nost agens him in confessioun, wyth prowde & viresonable woordys, refuse nost his penaunce virbuxomly! but, as to he mynistre of god al-holy, meke he lowe, obeye he to him, loue him, drede hym, beleue in his woordys, worschipp hym; for hi 32

¹ MS, in margin: 'be hede of be scauel sit integrum in discrecione & in racione,'

² Ps. xxxi. 5.

³ MS. in margin: 'confessio sit tua non aliena.'

schryfte is nort only to hym ne for him, it is for hi god & to hi god. Ps. 'Dixi: confitebor aduersum me iniusticiam meam domino'—non dicit homini, sed domino.

4 be scho & be heued in bis scauel of confessioun I have teld 30u; an-oper day, I schal telle of be handle ber-of.

[A Clerk the Murderer of a Goldsmith.]

Cesarius seyth 1: In be cyte Accabatencis, a zung clerk poore A clerk and his 8 of good seyde to a goldsmyth, hys ney; boure, bat a marchaunt was come to his hows, & wolde byen vesself & cowpys of gold & of syluer of dyuers foormys. be goldsmyth folwyd be clerk, allured a goldwyth myche vessel of gold & syluer. when he was entryd be house, and 12 clerkys hows, be clerk & his sustyr slowyn hym, & threwyn hym in a gonge. seruauntys of be goldsmythes sowatyn hym They were disat be clerkys hows be suspycyoun, & foundyn hym in a gonge, slayn. | be clerk & his suster were dampned to be fyir be be [Fol. 59 b.] 16 lawe. pe clerk wolde nost be schreuyn, & brente all to asschys. and condemned his suster was schreuyn, &, be be vertu of schryfte, was vn- The sister contowchyd of be fyir.

murdered him.

fessed, and was saved from the

Lo, what be scauel of shryfte dyde to here! sche was sauyd, Such is the power of shrift. 20 here brothyr was brent. perfore, beth schreuyn of zoure synne, & saue 30u fro fyir of helle to lyve in blysse! Ad quod &c.

Capitulum xxviijm.

De confessione.

THE oper day, I telde pat schryfte was a scauel, to caste be harde wose of 3oure synne out of 3oure pytt of lustys. be two partys of bis scauel of confessioun, I have told zow, bat is, be scho & be heued; and now I schal tel 30u of be handyl in bis The handle of the skavel of confession. 28 scauel of confessioun.

1 MS. in margin: 'narracio de clerico paupero qui cum sorore sua propter iocalia sua aurifabrum occiderunt, nota bene de confessione.

² Corrupted from Civitas Attrabatensis = Arras; cf. Caesarius Heisterbacensis, ed. J. Strange, vol. i. p. 130.

The handle has ness.

bis handyl muste be in lengthe vi. spanne, bat is, it muste six parts, which are: r. explicit- haue vi, parcellys longynge berto. be ferste spanne in lengthe, it muste be nakyd 1, bat is, opynly schewyd out in confessioun to be vnderstondyng of be confessour, & nost coloured in therk & 4 favre woordvs.

2. accuracy.

be secunde spanne in lengthe of bis handyl muste be ryzthede. for sif bis handyl be wrong, it is vnspedefull to werke wyth. as bus; in bi schryfte say rystly in what astat & what degre 8 were bou, whanne bou dedyst bat synne, & in what a tate or degre was be oper persone by whom bou synned, were bou or be ober persone syke or hole, chyld or of full resoun, jung or olde, pore or ryche or gentyl, fre or bonde, wyttyng or vnwyttyng, wyth bi wyth 12 or agens bi wyll, weddyd or sengyll, of bi kyn or of straungerys. seculere or relygyous, clerk or lewyd, mayde or wydewe, of bi gostly kynrede or nay, of bin affynyte or nay, or cristen man or iewe. telle also ryst what synne bou hast do, & where bou 16 dydest bat synne, in pryue place or opyn place, in holy place or oper place, dedyst bi synne alone or wyth helpe & strengthe of obere, or be oberes counfort, telle rystly how manye, & whiche bou hast harmyd be procuryng of obere, or be bin owyn steryng 20 to synne. dedyst bou bat synne be bin owen malyce, wythoutyn temptacyoun, or ellys be temptacyoun of be feend, of bi flesch, or of be worlde? why dedyst bou bat synne, in malyce or in gamen, for coueytise or for pouerte & nede, for reccheleshede 24 or for despyat & for contempte? dedyst bou synne drunken or sobre, for loue or for hate, for hungyr or thryst, for cold or hete, or nedeles in hastynes, or wyth avysement? Telle ryztly how ofte bou dedyst bat synne, how foule bou dedyst bat synne, 28 slepyng or wakyng, what tyme dedyst bat synne, in lentyn, in fastyng dayes, in holy festys, or in werke-dayes, or in tyme of goddys seruyse. how ofte & how longe hast bou synned & myspendyd bi lyif? how manye matynes, massis, euesangys, howrys, 32 prechynges, offrynges, & obere gode dedys, hast bou omytted & fayled? how ofte hast bou iangelyd, rownyd, & slept, in tyme of

¹ MS. in margin: 'handil of be scauel most be vi. spanne in lenght. 1. confessio sit nuda. confessio non [sit] colorata. nota bene.

dyuyne seruyse in holy cherche? telle þou ryztly in þi confessioun þe circumstaunce of þe synne, & whanne þou dedyst þat synne, a-forn þi penaunce or after. versus: 'Quis, quid, 4 vbi, per quos, quociens, cur, quomodo, quando?'

- be thridde spanne in he handyl of hi schryfte muste be 3. speediness, speedyhed, wyth-outyn delaying. tarye hou nost fro day to day, fro woke to woke, fro zere to zere, ne tyl art seek, or tyl deth comyth; but whanne hou felyst he in dedly synne, speedely & has-tely be schreue, & abyde no lengere.
- pe iiij. spanne of pis handyl in schryfte is wepyng, no3t 4 weeping, ley3hyng chere in herte, in face, in ey3e, but, as Marye mawdelen
- 12 dede, wassche bou be feet of crist, bat is, his manhod, wyth wepyng terys in bi confessioun, & crist schal cacche out of be vij. feendys, bat is, vij. dedly synnes, as he dede out of marye mawdelen. & banne schalt bou haue forzeuenesse & mercy, as sche
- 16 hadde & seynt Petyr for here wepyng. for wepyng is þe watyr þat ihesu desyreth to drynken, secundum doctores, after whiche watyr of wepyng he thrysted on þe cros, & seyde, 'I haue thryst,' þat is, for helth of mannys soule, for wepyng of mannys
- 20 synne. ffigure here-of Iohannis iiijo. crist restyd him be þe (Allegory of pyt & þe welle of samarye, þat is, be þe synfull body, sory of his synne. & crist askyd watyr of þe womman samaritan, þat is, he askyth watyr of wepyng terys of synfull soule for his synnes.
- 24 scripture seyth, 'lacrime extinguunt viciorum flammas,' wepyng qwenchytz þe flammys of synne.
- be v. spanne of bis handyl in schryfte is often schryuyng for 5. repeated conforaetyng. 3if bi scherte be vsyd al be 3ere vnwasschyn, be be
- 28 3erys ende it is ry3t foul. pi lauendere may no3t, panne, wasschen Simile of the shirt. it als why3t & als clene as 3if it be wasschyn euery woke onys. perfore, oftyn be pou wasschyn in pi schryfte, & panne schalt pou be clene. for pe oftere pi scauel castyth out wose, pe sunnere
- 32 pi pyt is clene; pe seldere pi scauelt is vsed, pe lengere it is or pi pyt be farmyd.
- pe vj. spanne in be handyl of bi confessioun is frelyhede; 6. Spontaneity.

Example of a servant staying for fear of punishment.

bat frely, be bi good wyll, for lone & denocyoun to god, bou art schreuyn, banne is bi schryfte medefull. for aif schame of be world, or dreed of deth, or dreed of helle, compelle be berto, & nost loue to godwarde, ne deuocyoun, ne bi fre wyl, banne bi schryfte is 4 nort worth. Exaumple 1. bi seruaunt or bi bonde-man is fals & vnkvnde to be, bat wyl nozt serue be, but rennyth awey to bi most enemye. & seruvth him, tvl bou puttyst hym in prisoun or in stokkys, & banne he turneth to be, & seruyth be awhyle. bis 8 is for no love but for dreed. for whenne he is lowse, sone after he rennyth awey agen. bou kunnyst hym no thank, for he seruyth be nost for loue. Ryst so, whyl bou art heyl, bou art fals & vnkvnde to bi god, and seruvst his most enemye, be feend, in 12 synne, whanne god settyth be in stockys of sykenes, or in prisoun of deth-euyll, panne turnyst bou to god, & art schreuyn, & behotyst to seruyn hym. but as sone as bou art heyl azen, bou art fals to god, & seruyst agen be deuyl. god kan be no thank, 16 for bou louyst him nost. for whan bou art schreuvn nost for loue of god but for dreed of wordly schame, or for dreed of syknes, or for dreed of deth, or for dreed of peyne of helle, bis handyll is to schort, it is nort worth. make it a spanne lengere, 20 wyth fre wyl, fre loue, & fre deuocyoun to god, er bou be compellyd berto be sykenes or be deth! & banne god louyth be, & panne hast bou a good scauelt to caste with out bi wose.

[Fol. 60 b.]

take pou pis scauel of schryfte, wyth alle | thre partes, wyth 24 scho, heued, & handyl, as I haue told pe in two tymes, & laboure faste, & caste out pe hard wose of pi synne! 'Confitemini alterutrum peccata vestra 2!'

[The English Witch who died Unshriven.]

28

A witch died unshriven.

Cesarius, þat clerk, tellyth spat a wycche in Ingelonde wolde nost be schryuen, whann sche dyed. be here byddyng, whann sche was deed, here frendys sowedyn [here] in hertys ledyr, & closyd here in a stonyn coofere boundyn aboutyn wyth 32 iij. yren cheynes, & þe lyd abouyn schett & sowdyd, wyth leed &

She was buried in a coffin of stone fastened with iron chains.

MS. in margin; 'Exemplum.' James v. 16.
MS. in margin; 'Narracio de confessione.'

yren. hyre sone, a munke, & here dowster, a nunne, wokyn here body iij. nyztes in cherche, as sche bad hem; & zif sche abyde stylle in be cherche iij. nyztes, banne schulde bei berye [here] be

4 day aftyr. þe two ferste nyztes, in syzt of alle þo þat wokyn here, But flends broke feendys comyn, & brokyn vp be cherche dorys, & two chevnes of three subbat stonyn coffre. be myd-cheyne was stylle hole. be iii. nyat, at cokkys crowyng, be feendys comyn azen, wyth dyn & crye, bat

the chains in sequent nights,

- 8 all be cherch quakyd, & be erthe also. Oon of be feendys bat was mayster-feend, most horryble & foul, prowdely wente to be body, & bad here be name aryse. sche seyde, 'I may nozt for bis yren cheyne.' be feend seyde, 'for bi synne be cheyne schal
- 12 breke!' be feend brak bat myd-chevne, & with his foot smote awey be lyd. sche ros opynly, in syzt of alle here wakerys, &
- . roryng went out at be cherche-dore, & was sett on a blak and carried her brennyng deuyl, & born to be pytt of helle.

why? for be scauel of schryfte had nozt cast out be wose of here synne. perfore, beeth ware, & wyth pis scauel ferme zoure pytt!

[The Fiend and the Unfaithful Penitent.]

Cesarius 1. A feend wonyd in braban in an howse, & telde opynly euery man bat com thedyr his synne, whiche he was nozt schreuyn of. A man was schreuyn of a preest, & in herte he A man who had purposyd to turne agen to his synne. bis man wente to be feend, out serious

confessed, withrepentance, was 24 & lokyd in at be dore. be feend seyde, 'come hedyr, freend, bou told all his sins art catlycked & qwyt of bi synnes in bi schryfte.' be feend fiend.

opynly tolde out alle his synnes to all be peple, for all his schryfte. why? for his schryfte was nozt worth, for he purposed 28 to turne agen to his synne. be man was a-schamyd, & was

schryuen to a preest, wyth full purpos to forsakyn his synne. & He confessed banne he, be be byddyng of be preest, wente azen to be feend, he returned, & lokyd in at be dore. An-ober man stondyng besyde seyde

32 to be feend, 'lo feend, bi freend is comyn azen to loke how bou faryst. telle vs azen his synnes as bou dedyst zysterday. be

¹ MS, in margin : 'Narracio de confessione.'

the flend knew him no more.

feend sevde. 'I knowe hym nost, it is nost he bat I accused avsterday.' be peple helde be feend a lyere, & bat man was sauvd fro schame.

Se here bat fals schryfte profyzteth nozt, & trewe schryfte 4 castyth out synne. take this scauel of trewe schryfte, & caste out ber-wyth bi wose of synne! and banne schal grace entryn bi soule here, & in bin ende bou schalt entryn endeles iove! Ad 8 6% boun

Capitulum xxixm.

De Satisfaccione.

When the pit of vour conscience is clear of the water of curse

T HAUE told zou here-be-forn how ze schul castyn out of be A

Fol. 61 a.]

and the ooze of deadly sin,

even the crumbs of that coze must be cast out. with the 'shovel of satisfaction.

Satisfaction is like a healing salve.

It is indispensable for attaining salvation.

pytt of zoure consevens be corrupt water of be gret curs, 12 with be scope of penauns, & be wose of dedly synne, with be skete of contricyoun & wyth be scauelt | of confessioun. but now, me muste telle 30w [how] 3e schal schouele clene out be crommys of be wose of synne, wyth be schouyl of satysfaccyoun1. 16 for bow; bi wounde, bi sore, & bin hurte, be delyueryd fro deed flesch, bat is, of dedly synne, be be corrysie of contricyoun, & also made clene, wyth drawynge salue of confessioun, zit, it nedyth to ben helyd vp, wyth an helyng salue of satisfaceyoun, 20 ellys it wolde be stylle sore & neuere hole, 3if pou be of powere, & haue tyme perto. 'quia non remittitur peccatum, donec restituatur ablatum.' xiiij. questio vj.2 zif bou be neuere of powere to restore & to makyn amendys, & bou woldyst makyn amendys, 3yf 24 bou mystest, so bat bou makyst amendys as fer-forth as bi catel & bi good mowyn enteyne, banne bi sorwe & bi schryfte schal be bi saluacyoun, & ellys nou;t. for hugo de sancto victore s seyth, bow3 god be mercyfull, he also is ry3tfull. berfore, he 28 forzeuyth nozt so synne but bat he askyth peyne. as he forzeuyth synne be his gret mercy in sorwe & in schryfte, so he askyth

MS. in margin: 'schouele of satisfaccioun.'

² Capitulum 1. Causa 14. Quaestio 6 [Corpus Juris Canonici, i. 742].

³ MS, in margin: 'hugo de sancto victore.'

penaunce & amendys in satysfaccyoun of his gret ry3twysnes. banne, after zoure contricyoun & confessioun, zif ze haue tyme & powere, ze muste take be schouelt of satysfaccyoun, zif ze wylt 4 be sauyd.

Satysfaccyoun is to fulfylle bi penaunce enioyned of be Satisfaction is to preest, & to pay bi dettys to qwyke & dede & to holy cherche, pay one's debts. & to restore pat pou hast falsely gett, to makyn amendys for pi for any harm done, and never 8 wrongys & pe harmys pat pou hast don, & no more to turne to turn to sin azen to bi synne. for a wounde or a sore often hurte is ful hard to makyn hole. 'Vulnus iteratum tardius sanatur.' 'Inanis penitencia est, quam sequens culpa coinquinat.'

do penance, to

A schouyl hath iij. thynges; a scho, an heued, & an handyl. The shoe, the 13 Ryst so, secundum hugonem de sancto victore, satysfaccyoun handle of the hath iij. thynges 1, bis thre princypall partyes; Almes-dede, faction reprefastyng, & prayere. In almes-dede god resevuyth of vs bat ing, and prayer.

head, and the sent alms, fast-

16 we seuyn to be pore, as crist him-self seyth in be gospett, Mat. xxv.2 In fastyng & in bodyly penaunce god takyth of vs sacryfise of a trubelyd spyrite. Ps.3 'Sacrificium deo spiritus contribulatue.' In prayere god takyth of vs an offryng.

20 Augustinus, 'Omnis oracio oblacio est.'

be scho of be schouele is be-forn in be heavyd; ryst so, in Alms-giving. schouele of satysfaccyoun, ferst be-forn muste be a scho, & bat is almes-dede. Crisostomus, in imperfecto Opere, xv. super Mat-

24 theum 4, he askyth whi almes-dede schul go be-fore prayere? & Why it ought to he answeryth berto him-self, & seyth, for almes-dede is noryschere & makere redy be weye to god a-forn be face of prayere, bat prayere folwyng after almes-dede, mowe fynde redy weye to

28 god & redy place to his mercy, as a purveyour goth be-forn to takyn an jn for his mayster; and as be yren scho of be schouele entryth be-fore in-to be wose, bat be heued of be schouele myzte entren in after: so almes-dede owyth to go be-fore 32 to god to askyn helpe, bat prayere folwyng, mowe spedyn in

¹ MS. in margin: 'satisfaccio tria: elemosina, ieiunium, oracio.'

³ Ps. li. 19. ² Matt. xxv. 40.

⁴ For the so-called 'Opus imperfectum in Matthaeum' cf. Migne, Patr. Graeca, tom. 67. p. 2.

Salomon 1 sevth, 'Ante oracionem prepara animam tuam,' A-forn bi prayere make redy bi soule, | bat is to seyne, [Fol. 61 b.] make redy bi soule, ferst in almes, & banne praye bus after,

what oil is to a lamp.

Almsis to prayer secundum crisostomum vt supra. As oyle zvueth lyzt to be 4 laumpe 2, so almes zeuyth lyat of feyth to prayere, for to haue trust & feyth to spede. whanne a leche be-forn his cure is wel rewardyd wyth zyftes, banne afterward be gladlyere he doth his kunnyng to make be seke hole. Ysa. lij.(?) berfore, rewarde 8 bi leche ihesu. ferst in begynnyng of bi satysfaccyoun, wyth zyftes of almes-dede to be pore; for bat bou zeuvst to be nedefull, bou zeuvst it to god, Mat. xxv.3: and banne ihesu gladly & redyly schal make be hole in soule. Thot, iiij.4 'Elemosina ab 12 omni peccato liberat.' but bis scho almes, it muste be scharpe beforn in wyl to forsake bi synne. for it is more scharp to be synnere. & more greuvth him, to leuvn his synne ban to geuvn almesse. berfore, scharpe bis scho almes-dede in forsakvng bi 16 synne. 'Miserere anime tue placens deo 5.' A leche byddeth be syke vnder his cure, zif he be curable & wyl be hole, bat he absteyne hym fro novous metys & drynkes. Ryat so, to be in sykenes of dedly synne, 3vf bou wylt be curyd & sauvd, ihesu. 20 bi leche, byddeth to be, Ioh, viijo, 6 'Vade, noli amplius peccare,' Go, & be in wyll no more to synne. for but bin almes-dede be scharpe, wyth a scharpe wyth to leve bi synne, be scho almes in be schouylt of bi satysfaceyoun, is to dult bat it schouelyth 24 nost clene out be crommes of be wose of bi synne. Crisostomus vt supra, 'Qui peccat & elemosinam facit, perdit quod facit; pro cessato peccato peccatoris datur elemosina, non pro occurente.'

Alms must be given with a will to sin no more.

Prayer

more valuable than alms and fasting.

Take bis scho almes, wyth scharp wyl to leve bi synne, take U banne be heued of bi schouele in satysfaccyoun, bat is, prayere?! 29 Crisostomus vt supra, he sevth, Prayere is more worthy to god ban almes or fastyng. why? for almes comyth of bi temperall godys, fastyng comyth of bi body, but bi prayere 32 comyth out of bin herte, & berfore bat is heued & worthyest

¹ Ecclesiasticus xviii. 23. 2 MS. in margin: 'exemplum.'

³ Matt. xxv. 40. * Tobit iv. II. ⁵ Ecclesiasticus xxx. 24. 6 John viji, 11. ⁷ MS. in margin: 'Oracio.'

in-myddes betwen almes & fastyng, as be heued of a schouyll is in-myddes be-twen be scho & be handyll. Crisostomus super Mattheum, in imperfecto opere xiij., dicit: As frankencense wel Prayer is like

sweet incense.

- 4 made delyteth man in smellyng, whan it is put in fyir, so bi prayers demoutly prayed in fyir of charyte, delyteth god in swetnesse. Ps.1 'Dirigatur oracio mea sicut incensum in conspectu tuo.' Crisostomus seyth, als sone as bi prayere is out
- 8 of bi mowth, aungelys takyn it in here handys, & offeryn it yn a-forn god. Ryzt so, bi rounnynges, bi iangelynges, bin ydelt woordys, bi chydynges, bi repreuynges in holy cherche & in goddys seruyse, in processiouns, & in tyme of deuocyouns,
- 12 feendys beryn hem fro bi mowth, & offryn hem vp to here prince Sathan in helle. perfore, sif his heued of hi schouell, prayere, be brokyn in iangelyng, in tellyng talys, in dedly synne, or in wycked lyvyng; banne bis heued prayere doth be no profyst.

16 berfore, kepe bi prayere hole, wyth-oute iangelyng & iapyng in Do not impair divyn seruyse, in clennes of leuyng, 3if pou wylt schouele out talking in ber-wyth be wose of bi synne. Crisostomus super Mattheum, in imperfecta omilia xv., dicit, 'Qui orat in peccato, non rogat

20 deum sed deludit deum,' whan bou prayist, & dost dedly synne, bou prayest nozt god 2, | but bou iapyst god & scornyst him. per- [Fol. 62 a.] fore, late bi prayere ben hole, wyth-oute breche of dedly synne,

& wyth-oute iapyng & iangelyng in dyuyn seruyse & in 24 praying, bat it mowe avoyden bi wose of synne. ¶ Whanne a leche 3 is plesyd, wyth fayre woordys & plesyng speche, banne gladly he besyeth hym to make be seke hole. Ryat so, whan bou plesyst ihesu, bi leche, wyth plesaunt preyere nost dyffoulyd

28 in iangelyng ne in synne, þanne ihesu gladly makyth þe hole fro bi synne. Ysa. lij. (?) & in Psalmo4, 'Ipse enim est qui sanat infirmitates tuas qui redimit de interitu vitam tuam.' þe modyr 5 Simile of a for here syke chylde makyth a candelt, & makyth a vowe in offering-candle.

32 prayere. Ryat so, whenne bou seest bi soule peryssche in dedly synne, no bodyli leche may cure be. make a candel of gode werkys of almes-dede, luc. xijo.6 & 'lucerne ardentes in manibus

³ MS. in margin: 'exemplum.' 2 MS, god god. ¹ Ps. cxl. 2.

⁵ MS, in margin: 'exemplum.' ⁶ Luke xii. 35. 4 Ps. cii. 3, 4.

vestris.' & make a vowe of denowte pravere to god, & bi soule schal ben hole. Jeronimus super Mattheum, 'Oracione sanantur pestes mentis.'

[The Conversion of Peter, the Hard-hearted Toller.]

Ex legenda Iohannis theolonarii 1. bere was a tollere clepyd Pervs, wondyr-ryche, to be pore vnmercyfull, non almes zeuvnge. but be pore dyspysing. & hem betyng or cacchyng out at his gatys, with his doggys. A pore man sevde to his felawys, 'for 8 a wajour I schal gon & askyn almes of Pervs tollere, but doth dyspyat to alle pore hym almes askynge. be waiour was leyde. be pore man goth to Pervs hows; & Pervs bare rye-louvs fro be over to be pantrye, be pore man askyd hym almes. but 12 Perys had no stone, but for angyr & dyspyst he kyst a rye-loof to haue brokyn his heued. be pore man stowpyd, be loof wente ouvr his heued. be pore man ran after be loof, he took it vp. & bare it to his felawys, seving bat he hadde bat loof of Pers, & 16 so he wan his waiour. Two dayes after, Perys was syke to be deth. & thouste he syse him-self led a-forn be heve juge crist.

While ill Peter dreamt he appeared before his judge. Angels balanced his sins against too light.

A beggar went to Peter the

Toller, and asked for alms.

Peter angrily threw a rye-loaf

at him, which the beggar took

un.

& feendys he sevs, but puttyn alle his synnes in o scole, and that rye-lonf, but it was found aungelys, all heuy, puttyn in an-oper scole on be oper syde bat 20 rye-loof pat Perys keste at be pore mannys heued. it weved but lytel, it was nort even in weyzte to his synnes. be aungelys seyden to him, 'Perys, make his rve-loof heuvere in almes-dede. ellys be feendys schal haue bis soule.' Perys a-wook, & seyde to 24 be peple, 'Syth oon rye-loof, bat I keste in dyspyat at be pore man, hath comfortyd me, myche more schal profyten me to zvuen Peter then gave almes to be pore for loue of god. banne aff he all his good to be pore for be love of god, & solde him-self, & 3af be monye to 28 samt in Heaven, be pore, & after dyde myraclys manye in erthe, & now is a seynte in heuen.

all his goods to the poor, and is now a

berfore, takyth bis scho almes in be schouelt of satysfaccyoun!

¹ MS. in margin: 'narracio.' The authority of this story is curiously misquoted. It is the story of Petrus Telonarius from the Vita Sancti Ioannis Eleemosynarii in the Vitae Patrum. Cf. Migne, Patr. Lat. vol. 73. col. 356.

[A Monk saved by the Prayers of his Brethren.]

Petrus damianus dicit¹: A munke, deed lying on bere in A dead monk rose from his hier, and cursed God.

4 god. he spytted on pe cros, he dyspysed oure lady, he seyde:

'why synge 3e & pray for me? I am dampnyd & brent in fyir of helle.' panne, pe munkys, his bretheryn, prayed for hym, But the prayers wyth all here herte, & betyn hem-self nakyd on pe brest, wyth made him turn to God again, 8 here fystes, in here prayere. pe munke turnyd hym to god, & worschyped hym, & cryed hym mercy. he forsooke pe deuyll, & kyssed pe cros. he was | schreuyn wyth full sorwe, he dyde [Fol. 62 b.] penaunce, and, pe next day, he deyid azen. his soule wente to and he was saved.

perfore, sythe prayere of his bretheryn halpe him fro deth to lyif, fro dampnacyoun to penaunce, fro synne to grace, fro peyne to ioye; take 3e his prayere for he heued of 3oure schouyl satys- Therefore, pray and give alms! 16 faccyoun, wyth he scho of almes-dede 2. for he handyl of he schouele, I schal telle 3ow an-oher day. & wyth almesse & deuowte prayere, caste out he crummys of 3oure wose of synne, hat watyr of grace mowe entren he pytt of conscyens, hat 3e mowe flowe in sprynge-flood of vertuys, hye vp to he hyll of heued in 3oure ende! To hat hyll bryng vs he &c.

Capitulum xxxm.

De satisfaccione.

Reendys, be ober day, I telde 30w of satysfaccyoun, bat is be thredde parte of penaunce, & I lykenyd satysfaccyoun Satisfaction to a schouele to schouelt out wyth be crommys of be wose of dedly synne, bat is, all be circumstaunce of vyces. I telde 30u 28 bat be scho of be schouelt was almes-dede, be heued is prayere. comprises alms, prayer.

¹ MS. in margin: 'narracio.'

 $^{^2}$ MS. $satisfaccyoun \ {\rm crossed}$; after almes-dede—& denoute prayere repeated and crossed.

and fasting.

of bo two I have told zow, be handyll of bis schouyll is fastyng: of bis fastyng I schal telle zou now.

be schouelt, bows it have a scho & an heued, but sif it haue an handyl, it is nort spedy to schouelyn out of bi pytt 4 of bi flesch be wose of synne. berfore, ze muste take bis Fasting has four handylt fastyng 1 in 30ure [handys] 2. In his fastyng is vnderstonde att manere of penaunce, bis handle muste be iiii, spanne

The first is abstinence from food.

in lengthe, be firste is fastyng, why? Crisostomus sevth, super 8 Mat. in imperfecto, omilia xv., why followth fastung after prayere, & goth nort be-forn, in scripture's? for fastyng was made to serue prayere, & nost prayere to serue fastyng. perfore, prayere, be heued, goth be-forn & be handyll, fastyng, folowyth after 12 him to be redy to seruyn hym, as be heued of be schouele is be-fore. & be haudyl ber-of is be-hynde to serue be heued, what schulde be kyng profyzte in batayle alone, wyth-outen helpe? ryat lytel! for he were to weyke. Ryat so, bi prevere alone 16 it is to week, but fastyng folwe & helpe him. Crisostomus vt supra, 'Oracio sine iciunio gracilis est & infirma'; & idem dicit: A knyst b wyth-outen armoure, or armoure wyth-outen a knyst, is vndefensable. so prevere wuth-outyn fastyng, or 20 fastyng wyth-outen prayere, profyzteth but lytel. perfore, take hem to-gydere, prayere in be heued, & fastyng after in be handyll, of bi schouele. berfore scripture sette hem to-gydere. 'Oracio & ieiunium a morte liberant.' 'Hoc genus non eicietur 24 nisi in oracione & iciunio.' Mard. viiij. o 6. be leche byddeth be seke vnder his cure, zif he be curable, & zif he wyl be heyl, to abstene hym fro exces of mete & drynk. ryat so, bou syke in synne, sif bou wylt be curyd, absteyne be in fastyng 28

Fasting and prayer must go together.

¹ MS. in margin: 'handil of be schouel est oracio [?]. nota quatuor. I. ieiunium.'

³ MS. fastyng.

³ MS. in margin: 'quere. quare ieiunium sequitur oracionem & non oracio ieiunium.'

⁴ MS. it is it is.

⁶ MS. in margin: 'exemplum.'

⁶ Mark ix. 29. The Vulgate reads: Hoc genus in nullo potest exire &c. The preceding quotation is not found in the Bible:

fro exces of delveasves. Joel ii.1 'Convertimini ad me in ieiunio. &c.'

loke, bis handyl fastyng be hole in clennesse & nost brokyn 4 in dedly synne; for sevnt Ambrose sevth: he bat fastyth in dedly synne, he offeryth his body to god as a deed stynkyng carcase. whan a womman chyldeth, sche peyneth, sche cryeth, sche trauayleth. Ysai. xxij.2 Ryzt so, bou soule, zif bou wylt

8 chylden a chyld to god, bat is, clene lyif, peyne be & greve in A pure life may herte, wyth contricyoun for bi skeet of penaunce, crye in con-through fessioun for bi scauel, trauayle bou in satysfaceyoun for bi confession, and satisfaction. schouele, & panne schalt bou caste out clene be wose & be

12 fylthe of bi synne, & schalt | bou chyldyn a chyld, bat is [Fol. 63 a.] clennes of lyif.

be secunde spanne lengthe in bis handyl of satysfaceyoun The second is hardnes of clothyng on bak & in bed. A leche, to helyn is clothing 16 a wounde, leyth berto a playstere. ryst so, to hele bi wounde of synne, lay berto a playstere of hard clothyng, as Judith dyde, viii.º capitulo 3.

only be attained

be iii. spanne in lengthe of bis handylt in satysfaccyoun The third is 20 muste be mekenes, lownes, & myldenes 4. who-so be angry or fers, his wounde, his malvee, or his sore, is harde to kure. berfore, be muste be mylde in lownes & in pacyens. as a leche, wasschyng be wounde or be sore of be syke, makyth it clene, 24 or he⁵ helyth it; Ryat so, be wounde of dedly synne in bi soule

muste be wasschyn & made clene. wher-wyth? wyth watyr of legh bat is made wyth asschys & watyr, wyth asschis of Simile of the lye. lownes 6, & wyth watyr of wepyng. for asschys & hote watyr

28 makyn good leyghe, & but be watyr go thrugh be asschys, be levgh makyth nost clene. ryst so, but watyr of wepyng be medlyd wyth asschys of lownes, it pourgyth not 7 bi synne.

thynke wherof bou come-of asschys! thynke what bou art- Think that thou wast, art, and 32 asschys! thynke what bou schalt be—asschys! bou were shalt be, ashes!

² Isai. xxvi. 17 (?). 3 Judith ix. 1. ¹ Joel ii. 12.

⁵ MS. it. 4 MS. in margin : 'humilitas.' 6 Added in MS. by later hand.

⁷ Added in MS, above the line by later hand.

asschys, pou art asschys, pou schalt ben asschys! pus, take pin asschys of lownes, & putte awey pi stynkynge pride, & medle wel pis asschys in watyr of wepyng, and penne hast pou good legh, to wassche awey bi foule synne.

The fourth part of fasting is restitution. As the physician cures a patient by bloodletting;

be iiii. spanne in lengthe of be handle in bi satysfaccyoun is restitucyoun. A leche byddyth be syke, bat hath superfluyte of blood, to lessyn his blood in blood-letyng, sif he wyll be curved of his maladve. Ryat so, you hat hast getyn good be 8 haly-day werkyng, haly-day chaffaryng, be false othys, be false dyscevates, be false auncervs, be false weyates or mesours, be fals labour, takyng more ban bou hast deseruyd in fals seruyse, in falsenes of bi craft, & in wyth-holdyng be hyre fro hem pat 12 han deserved it; & bou hast get good in raueyn, thefte, & mycherve, in false tythynges, & wuth-holdyng bi dettys fro dede, gwyke, & fro holy cherche, & bou hast nost made amendys for be harmys & wronges but you hast don; or ellys bou hast 16 good, more ban be nedyth, and lyith stylle, & releavth nort be pore; bou bat art gylti in ony of bise poyntes, bou hast superfluvte of blood, bat is, bou hast superfluvte of oper mennys good, for his superfluyte mayst bou neuere ben heyl in soule, 20 tyl bis blood be leskyd in blood-letvng, bat is, tyl bou parte bis good a-sunder, & restore it to be awnerys, & zelde iche man his, & ellys schalt bou be euere syke in synne. for a lessyng of blood doth awey be maladye, it makyth be hevl, & sauyth bi lvif. 24 Ryat so, restoryng 2 of opers godys lessyth bi purs, it doth awey fals coueytise & be peyne of helle, & bryngeth be to lyif of grace, & sauyth be to be lyif of heueil. bou bat hast getyn bi good in ony manere forseyd, restore it azen, & lengthe bou 28 be handyl of bi penauns wyth bis iiij. spanne of lengthe, but is, of restitucyoun, or ellys be handyl of bi schouyll in satysfaceyoun is to schort to schouyll wyth out be crummys & be wose of bi perfore, make it long ynow, bat bou may seve with 32 Zachee, | luc. xixo 3. 'Si aliquem defraudam, reddo quadru-

so must thou lessen thy wealth by restoring to others what thou hast wrongly taken from them.

[Fol. 63b.]

MS, in margin: 'restitucio facienda est.'

MS. in margin: 'restitucio multa bona facit, nota.'

² Luke xix. 8. The Vulgate reads: Et si quid aliquem defraudavi, &c.

plum,' zif I haue dysseyuyd ony man, I restore it to hym fourefold. but wolde god, bou woldyst restore hym o-fold, bat is,
euen in-as-myche as bou dedyst him harm! but bou wylt
nozt restore hym a quarter of his harme, or happly ryzt nouzt.
bin handyl is all to schort, bi schouyl is nozt worthe. bou doost
no note, bi wose lyith stylle in bi soule. for bi fals labour, bou
schalt haue non hyre in heuene, but be put in prisoun of helle.
berfore, restore to obere here harmys!

[The Usurer carried to the Gallows by an Ass.]

De dono timoris inuenitur exemplum 1. A preest counseylid A priest told a a man in his deth, bat was a gouelere. & with fals to the had get what he had got with usury, 12 his good, but he schulde be sorv. & schryuen hym. & restoryn azen bat he had falsely gett. be gouellere sevde to be preest bat sory he wolde be, & he wolde be schreuyn, but restoren bat he falsely had get, but wolde he nost do, for benne schulde no good but he refused 16 beleue to hym, to his wyif, ne to his childeryn. be preest seyde. 'and but bou restore, bou schalt nost be sauvd!' sevde, 'sevth scripture so?' be preest sevde, 'za.' be gouelere sevde, '& I wyll assayen zif scripture & clerkys sayn sooth.' 20 so he devid. & made no restitution, but zaf a parcell of his He only left part of his fortune to good to an Abbey, to be beryed amonges hem, & for to haue an abbey in order to secure part of be munkys prayers. whanne he was beryed bere, every the prayers of the monks. nyat he ros out of his graue, & cryed as a feend, & vnwryed When buried there, he rose 24 be munkys in here beddys, & [?] here seruauntys, & bet hem every night, and vexed the monks wyth here bootys. on be morwe, be body was foundyn out of with all kinds of tricks. be cyte, & bei tokyn hym, & leydin hym agen in his graue. At be laste be munkys were so vexid wyth him, bat bei dedyn At last, he was conjured, and 28 hym be coniured, & askyd why he ros & had no reste. be dede confessed man seyde: 'I restyd neuere in my lyve on be halyday fro werkyng of wordly werkys, ne of chaffaryng, but I seruyd be world, be feend, & my flesch, & lefte be seruyse of god. berfore, 32 I schal neuere restyn in erthe ne in heuen, but laboure in peyne. In cherche I cesyd neuere of iangelyng, but euere, to be cherche

¹ MS. in margin: 'narracio de vsurario.' Cf. p. 66.

& to his mynystres. I dyde wrong & schame, falsnes & defraude: berfore, I may nort restyn in cristen beryellys. I hynderyd men of holy cherch; berfore, here prayers helpe me nost. as I harmyd hem whyl I lyved, so I dyssese hem whan I am deed. I hynderyd 4 lay-men & letteryd wyth defraude & wronges; berfore schal me nevere helpe prayere of lervd ne lewyd. for I wolde nost restore my wronges & my dettys be my lyve, be-cause I, & my wyif, & my chylderyn, schulde banne haue be beggerys. he preest 8 tolde me, but I restored, I schulde be dampnyd; & I seyde I wolde asaye wheher he seyde sooth or nougt. & now I fynde bat he sevde sooth. I am dampnyd wyth-outyn ende, almes ne prayere schal neuere helpe me. I zaf my good to bise 12 munkys: what helpe is bis to me, to robbe be, & to zeue it a frere? had I restored it to be ownervs. I hadde be sauvd! euere wretthyd I god; berfore, god schal euere pevne me wythoute reste. lervd & lewyd men I vexid, whil I lyved in 16 wronges: rvat so, now deed, I schal vexin hem, whill my body restyth with hem. remevyth awey my body, & ze schul haue reste!'

that he was damned for AVAP

[Fol. 64 a.]

ass which used to carry his

knew no other

books to the church, and

but Jacobus de vitriaco dicit: be frendys of bat cursed man prayed a preest but he wolde sufferyn bat body to be beryed in his cherche, & behysten hym gret mede. be preest wolde nost. A priest kept an be preest hadde an asse hat dyde nouzt ellys but bare be bokys 24 to cherche & fro cherche agen home, berfore knewe non oper weye. be freendys prayed be preest to lev be dede body on his asse. berto grauntyd he hem. bat, were be asse dyde abyde with be body, here be body schulde be beryed; for bei wendyn 28 be asse schulde a born be body to be cherche as he dyde be bokys, be-cause he knewe non ober weve. be preest grauntyd ber-to. be asse bare bis cursyd body, wyth-outyn ledyng neyber

hec archiepiscopus bisuntinus, magister in theologia 1.

But when the usurer's body

¹ This seems to refer to Nicholas de Flavigny, archbishop of Besançon (1227 till 1235), who is often quoted by Etienne de Bourbon, the author of a collection of 'exempla' known under the title 'De septem donis.' (Cf. Lecoy de la Marche's edition of Etienne de Bourbon, Anecdotes Historiques, note on p. 36.)

on be ryst syde ne on be left syde, but euen ryst furth, wyth-oute was laid upon turnyng, to galowys. & pere vnder be galowys, be asse kest went straightdoun be body. & be body bere was beryed wyth thevis; for he gallows, and there the usurer 4 was a falsere theef to god, & more good had stolyn, ban manye was buried thevys bat bere were hangvd.

T berfore, ze proude & ferse, & ze ryche wyth fals getyn good. ze thevis & mychers, false tytherys, raveynerys, extorcyonerys, 8 haly-day werkerys, & iangelerys in dyvyne seruyse, beth sorv, beth schreuyn! restoryth! makyth amendys! zerne caste out Therefore, make be wose of zoure synne, with a skeet of contrycyoun, with a scauelt of confessioun, wuth a schouvl of satysfacevoun! or 12 ellys zoure ende schal be schamefull dampnacyoun, as ze mowe verryly knowe, zif ze takyn hede to bis tale. &c.

Capitulum xxxi.

De restitucione.

T told you here-be-forn of restitucyoun, pat it is iiij spanne in lengthe of be handyl of penaunce in zoure schouylt of satysfaccyoun; and now I schal telle you how many inche in Diverse kinds of restitution. lengthe bis handyl of restitucyoun muste be.

20 bou hast here a parcett of bi faderys good, wyttyng bat bi Any portion of fadyr get bat good wyth gouyl or in ony oper manere falsly, as increased by be raueyn, thefte, or ony oper fals defraude; bou art bounde to restored. restore bat parcell of good, aif bou wylt be sauyd.

24 for be ferst inche in bis handyl of restitucyoun!

zif bou styre obere to synne & to falsnes be bin euyl counseyl, He who moves & art cause of here synne, & bryngest hem in-to synne, bou must induce them to amendmuste inducyn hem & styren hem, in-as-myche as bou mayst,

others to sin.

28 to amendment, and zif bou avayle hem nouzt, pray for hem, & procure opere to pray for hem & to counseylin & to styrren hem to amendement! ful perylous it is to inducyn & steryn an-oper to synne, 'quia vix possit restituere ad condignum,' 32 secundum scolam. take his for he secunde inche.

Payment of damages for bodily harms ffor be iij. inche. 3if bou harme a man in body, maynyst him, or ober-wyse apeyrist his body, his membre ne his hurt mayst bou nost restore, but restore to hym of bi goodes for his harme after be goodnes of his persone, & after be quantyte of his 4 harm, & after be power of bi goodys, bat is for to seyne, bou muste payen for be expunsis aboute be curyng of his hurt, & for his ober harme bat he hath in tyme of his sykenes, & be-cause he may nost laboure to gete his lyiflode in tyme of his 8 dysese. & charge bou more, & take hede ber-to, 3if he be pore ban 3if he be ryche. secundum scolam distinccio xv.

and manslaughter. ffor pe iiij. inche. 3if pou sle a man be pi fre wylt, his lyif mayst pou no3t restore, but pou muste pray for him, & do 12 bodyly penaunce for hym, don almes-dede for hym, & susteyne wyth lyiflode his fadyr & modyr & opere of his | next kyn vp-on pi powere, & euere vn-to pin ende pe muste gretly sorwyn in pin herte for pat dede.

Restoration of an injured

[Fol. 64 b.]

ffor pe v. inche in pe handyl of satysfaccyoun. 3if pou defame an-oper vnry3tfully, tou art boundyn to restoryn his name in-as-myche as is in pe, & in po placys & to po folk pere pou defamyst hym; pere knowe pi-self, & say pat pou lowe 20 vp-on hym, & seydist falsely.

ffor be vj. inche. 3if bou slaundere 2 an-oper ryztfully, 3it art bou boundyn to restoryn his name in-as-myche as bou mayst, for bou dost dedly synne, & perfore bou owyst to say, bere bou 24 defamyst hym, 'I seyde of hym vnkyndely, vndewly, vngentylly, vnwysely, folyly, & perylously;' but say nozt, 'I lyed on hym falsly;' for banne lyest bou on bi-self.

ffor pe vij. inche. pi felawe defamyth ryztfully pis man. pou 28 seyst pi felawe lyeth. be pi woord, pi felawe is holdyn a lyere; pou owyst to restoryn his name on pis manere: '3e men, takyth non hede to my felawys woordys, for his entent was good. he wende to haue seyd sooth, & hopyd & beleuyd to haue preuyd 32 his entent, & he was dysseyved. & perfore holdyth hym no slaunderere!' hec scola.

¹ MS. in margin : 'de diffamacione.'

³ MS. in margin : 'de scandalo falso' (?).

ffor be viii. inche, he bat takyth or wyth-holdyth oberes good Restitution of vnrystfully, is boundyn to restoryn it. In many maners operes fully withheld from the owner. good is wyth-holdyn wrongfully, as be comaundment, whan bou

4 comaundyst an-ober to take obers good vnrvatfully, or for to wyth-holdyn hem; zif it be do be bi comaundment, bou art boundyn to restoryn bo godys. avf bou ayue counseyl to takyn or to wyth-holdyn wrongfully oberes good, or to don ony 8 wrong or harm, & be bi counseyl bat wrong is don in-dede, bou art bounde to restore be hole. bis is be ix, inche in be

As for be x, inche, and bou consente expressly, & acorde, bat 12 swyche wrong schal be do. & wuth-outen bin acorde it schulde nort be do; rif it be don in-dede be bin acorde, bou art hounde to restore be hole harm. 'Consencientem & agentem par pena constringit.' ij. quæstio j. 'notum'.'

handle of bi restitucyoun.

- And zif bat wrong schulde haue be do, bows bou had nost 17 consented berto, benne art bou bounde to restoren as myche as was don harme be be or be bine, & as myche as bou haddyst or spendyst of bo godys. bis is be xi. inche.
- As for be xij. inche, zif bou flatere or prevse hym bat doth He who enwrong, & be bi praysing he is styred & doth bat wrong, bou art offender is bounde to restore be hole wrong bat he doth be bi praysing. ffor be xiii, inche. aif bou resevue a theef wyttyngly, or He who conceals

24 defendyst hym, or kepyst treccherously in pryuite stolyn thynges stolen, or obere thinges falsly get, & be be bat wrong & bat good is nort restored, bou art bounde to restore be hole of bat good.

As for be xiiij, inche, aif bou be partenere in dede of thefte, or takes part in

28 of gouyl, or of ony ober wronges, bat is for to seyne, in folowynge wyth suche doers, in helpyng, defendyng, in strengthyng, in makyng hem be boldere, be hardyere; bou art bounde to restore be hole wrong.

zif bou be partynere, but only in be bing bat is stolyn or euyll or shares in the 33 get, penne² art pou bounde to restoryn only pat parcell whiche pou to make amends. toke wyttyngly to bi part, or bouztyst it. bis is be xv. inche.

- ¹ Capitulum 10, causa 2, quæstio 1 [Corpus Juris Canonici, i. 443].
- 3 MS. bat.

courages any bound to make good the damage thus effected.

a thief or things

He who suffers a theft to be committed, but for pe xvj. inche, 3if pou seest thefte be do, & kepyst pe stylle, & wylt no3t telle, warne, ne speke, whan pou my3t lettyn it, & art in offyse & in degre in whiche pou art bounde to publyssch it, & to lettyn it, panne art pou full boundyn to 4 restoryn pat thefte.

ffor pe xvij. inche. 3if pou, of offyce & of estate, owyst & [Fol. 65 a.] mayst wyth-stonde & lette swiche euylt doers, & wylt no3t, | pou art boundyn to restoryn pe wrong; for pou mystest haue lettyd 8 it, & woldyst no3t.

or refuses to give assistance in discovering the thing stolen; is bound to make good the whole damage.

ffor pe xviij. inche. zif pou wytte where stolyn thyng is wyth-holdyn, & art askyd per-of, & wylt nozt tellyn it, and of pin offyse pou were boundyn to tellyn it, and pou myztest tellyn 12 it wyth-outen peryle of pin persone or of pin estate, pou art bounde to restore pat thefte in pe hole. And pow pou in alle pise forseyde art bounde in pe hole to restore pe harme to hym pat is harmyd, but zif one of pe partynerys restore pe hole, alle 16 his opere felawys are delyuered; but eche of pe opere is bounde, be euen porcyoun pat longyth to hym-self, to restore to hym pat restoryd all pe hole. ex dictis Thome, ija ije quaestio lxj¹; & scola, distinccio xv.

Any profit derived from a thing detained must be restored.

ffor pe xix. inche, pou schalt nost only restore pat pou Ewrongfully hast take, but pou schalt also restore pe fruyte & pe profyste of pat thyng pat pou took vnrystfully. as pus: 3if it be lande or beeste, & pe fruyte & pe profyste of pat lande & of 24 beeste in pi tyme.

ffor pe xx. inche. 3if pou haue profyst of gouett, restore pe gouett, but restore nost agen pe wynnyng per-of. secundum scolam vt supra.

Mo inches in lengthe of *zoure* handyl of satysfaccyoun I schal telle *zou* an-oper day.

[The Usurer's Church occupied by the Devil.]

A rich usurer

But I fynde In legenda lumbardica² pat pere was a fals f coueytows man, ryche wyth fals getyn good, wyth gouelt & 33

¹ Cf. p. 79, note 1.

² MS. in margin: 'narracio.'

raveyn, and wyth pat good he dyde make a fayr cherch. pe founded a church. bysschop, in halwyng of pat cherche, sey3 a feend be-hynde pe awtere syttyng in a chaire, & seyde to pe bysschop: 'whi halwyst But the Devil took possession of it.

4 pou my cherche? cese of pin halwyng, for pis cherche longyth of it. to me, for it is made wyth my good, wyth gouel, thefte, raveyn, mycherye, & fals getyn good.' pe bysschop & pe clerkys fleddyn awey for dreed. pe feend, wyth a thunder-crakke, and crushed it to the ground.

8 smote doun pe cherche to pe grounde.

perfore, restoryth euyl getyn good to be ownerys, & nost robbe hem to make ber-wyth cherchys.

[Pope Benedict damned for Unlawful Alms done for him.]

Petrus Damianus tellyth 1 pat a preest sey; Beneytt pe pope, Pope Benedict

13 deed, rydyng on a blak hors. pe preest seyde, 'art pou

Beneytt?' he seyde: '3a! I am turmentyd in peyne, for all pe was damned, because the almes pat is done for me, it is of euyl getyn good, whiche, er alms given in his behalf had.

16 I deyid, I bad it schulde haue be restoryd to hem pat awtyn it, been taken from ill-gotten goods. & ellys had I be dampnyd now. but I suffere peyne & sorwe ynow for here falsnes pat haue no3t fulfylled my wyff. go & bydde hem restore pat good pat I bad to hem! & panne saye

20 hem pat pei take of suche an hucche for pat is trewly gett, & do pat for me; for pat schal helpe me.'

lo now! restoryth euyll getyn good, & helpyth 30w wyth trewly getyn good, for þat bryngeth 30u fro synne to grace, 24 & fro peyne to blysse! Ad quod &c.

Capitulum xxxij^m.

De restitucione.

Reendys, here-beforn I teld 30u pat a schouyl hath iij.

partys: a scho, an heued, & an handyl. pe schouyl, I telde

30u, was satysfaccyoun, pe scho per-of is almes-dede, pe heuyd

is prayere, pe handyll is restitucyoun. Of almes, prayer, & [Fol. 65b.]

1 MS. in margin: 'narracio.'

More kinds of restitution. satysfaccyoun, I haue told 30w. & of pe iij. spanne in lengthe in pe handylt of satysfaccyoun, I haue told 30u of xx. inches in lengthe in pe handyl of satysfaccyoun. And now I schal telle 30w of mo inches in lengthe of pis handylt.

The usurer is bound to repay interest and principal, On inche is, 3if pou lene mony for gouytt, pe muste restore 1 pe encres pat pou takyst for pe lenyng, and 3if pou take beeste or lande, pou owyst to restore all pe profy3t & frute ouer pin expenses vp-on pat lande or beeste, & restore also pe lande 8 & beeste, whanne pou hast vp pin awne. secundum Wilelmum & glossam Raymundi².

and to make good all other damages incurred by his debtor. An-oper inche in lengthe of þin handyl is þis: 3if þou be a gouelere, þou art bounde to restore to hym þat þou lenyst to 12 þi good for gouyl, alle þe harmys whiche he sufferyth for þe paying & for þe hynderyng of þat gouylt; as þus: 3if he selle his hows, or his land, or ony oper good, for þe lesse price, or ellys borwe monye of an-oper, be gouyl also, for to paye þe þi 16 gouyl, secundum Raymundum de vsura , all þat harm þe muste restore to hym þat hath harme, for þou art cause þer-of.

Things of suspected origin have to be restored with all the profit derived from them. An-oper inche is pis: 3if pou haue a thyng of thefte or othir-wyse, be whiche pou supposyst was stolyn or falsely get, 20 pou art bounden to restoryn pat thyng wyth alle hise profy3tes pat pou hast takyn, & wyth alle pe profy3tes pat pe ownere schulde haue takyn, 3if he had had it, saue pin expensys a-boue pe kepyng and pe gaderying of pat thyng. And 3if pou 24 suppose pat thyng was no3t stolyn but wel gett, as longe as pou wenyst so, pou art no3t bounde to restore pe profy3tes per-of, 3if pe profy3tes panne & pe fruytes ben wastyd. but als sone as pou knowyst pat thyng was stolyn, pou muste restore pat 28 ping, & pe profy3tes per-of also pat arn panne redy & no3t wasted.

If thou take possession of a thing with an ¶ An-oper inche lengthe in þis handyl of satisfaccioun is þis: 3if þou takyst a mannys beeste, hors or ony oper beeste, or ony 32

¹ MS. in margin: 'vsura restituenda.'

² Cf. p. 18, note 5.

³ This quotation refers to Summa S. Raymundi, Liber Secundus Titulus 7, De vsuris, on p. 227 of the Roman edition of 1603.

other thyng, noust for to stele bat same bing but for to vse bat intention only thyng to bi profyst, to ryden ber-on, or to werkyn ber-with. vnwyttyng be ownere, bou art bounde to restore bat thyng agen

4 to be owenere, & to restore to hym also for be werk of bat thou must pay thyng in bi kepyng, & for be pevrement of bat thyng in be tyme, & for be harme but be owners hath had for be forbering of bat bing, secundum Raymundum.

for the use.

8 An-oper inche is bis: 3if bou haue stolyn an hors or an-oper In restoring a beeste, be muste restore bat agen. 3if bou have do cost ber-on, mayst count the for pasture or for fedyng, or for curving of ony malady, or for feeding. norysschyng, & hast no profyzt ber-of, bou mayst settyn on in

stolen heast thou

- 12 restitucyoun bi costes. And sif bou haddyst profyste, be coste bou haddyst a-boue bi profyzte, bou mayst puttyn it on, & taken it vp to bi-self, as be confessyoun; but be lawe of dome, neyther theef ne raueynere schul take vp his costes ne his expensys for no
- 16 besynes but restore hole be thyng & be profystes, and rekenyn no cost. Iohannes in c. conti (?) de restitucione (?) questio lxxa. 3if be thyng be werse, when bou restoryst it, ban it was, whanne bou stole it, be muste restore be peyrement. And aif

20 hat thyng | was more in valewe be comoun prise of be cuntre, [Fol. 66 a.] whan bou stole it, & is of lesse prise, whanne bou restoryst it, be muste restore be worth of be hyere pryse; secundum Ab (?) super iiij 2. aif be thyng, aftyr bon hast stolyn it, be deed in bi But if it perish

24 tarying, er bou restore it, or be stolyn fro be, or be perysched thou hast to re or lost, be muste restore be valewe per-of as it was worthe, it had in its best condition. whanne it was in best prise, syth bou stole it. secundum Raymundum. And bothe be theef & be rauenere owyn to aske

28 forzifnesse slely be hem-self, or be an-oper meen persone, zif it may be don wythoute slaundre ...

An-oper inche is bis: 3if bou beleue or knowe verryly bat He who buies a a thyng is stollyn or falsely gett, & hou bye it to kepe it to to restore it.

32 bi-selue, or to sellyn it forth, or to zeuyn it an-oper, be muste restore it, & ellys art bou nost excusyd, bows bou alyene it awey to an-oper, or bow; it perysche, or dye, or be stolyn fro be; ne

1 From the Corpus Juris Canonici?

² Reference unknown to me.

bou mayst aske of be ownere be prise bat bou paydyst ber-fore, but full to hym restore be prise bat it was worth, whanne it was hiest in valewe after be bying, oute-takyn bi resonable expense. 3if bou vnknowyngly, or for fawte of dyscrecyoun, or of negly- 4 gens, byge a bing bat is stolyn, & afterward bou perceyuyst bat it was falsly gett, be muste restoryn it. 3if bou haue do coste in be kenyng or in be amendyng of bat bing bat mayst bou outetakyn. be profyztes & be fruytes of bat thyng whiche bou 8 tokyst ber-of, er bou knewe but thyng was stolyn, & it be spendyd or wastyd, bou art nost bounde to restore it. but sif it perysche after bat bou wost bat it was stolyn, bou muste restore it, & be profyzte ber-wyth. & be lucre wherby bou art encresyd in 12 ryches. aif bou restore bat thyng to be ownere, bat bou bougtyst wytyngly of stolyn good, bou mayst noat askyn hym to paye be agen bat bou payedyst ber-fore; but zif bou wystest nozt bat it was stolyn, banne mayst bou askyn hym agen bat bou payedyst 16 berfore.

The family and household of a thief or robber have to restore what they have spent for their maintenance.

An-oper inche is bis: 3if bou be a theef or a rauenere, and C bi wyif & bi meyne knowe it, & etyn & drynken or oberwyse leavn ber-by, bei are bounde to restore be valewe of bat 20 whiche bei expende ber-of. 3if bou haue ober good be-syde, bat was nozt getyn be raueyn, ber-by bei mowe leue. zif bei be mellyd to-gedere, bat it mowe nost be knowyn a-sunder, bei mowe lyve ber-by, so bat here entent be for to lyue wuth bat 24 bat is trewly gett; but aif here spendyng lette be, bat bou mayst nost restore it, but bou have no good but of rauevo. bi wyif & bi meyne muste gete here lyiflode ober-wyse, of here freendys, or be wirkyng of here owne handys, or ellys be askyng 28 of almes. 3if pei mowe nost getyn here lyiflode be none of bise maners forseyde, banne nede hath no lawe, for banne, in bat nede, wyif & chyld muste lyue be bi good whiche bou hast falsly get. But be bou ware, bat so falsly getyst bi good, for 32 pou art nost excusyd! de consecracione distinccio j¹. but in bat nede forseyde, bi wyif & chyld muste sparyngly as hem

¹ Part III. of the Decretum Gratiani, de consecratione, distinctio i.; it is not explicit which chapter is referred to.

nedyth spendyn of bi euvl getyn good & nouzt in wast, & alwey in purpos, when bei mowe, to restore. But 3if bou selle bat thyng bat bou stole, bi wyif & chyldren & obere mowe lyven

4 be be prise but bou takyst | for be sellyng of but thefte.

[Fol. 66 b.]

An-oper inche in lengthe of bis handyl of restitucyoun The booty made [is bis?]: all bat bou getyst in rystfull batavle of bin aduer- war is not subsarie, of his helperys, & of his subjettys, tyl bou haue vp full tion until all the 8 bi cost & bin expensis, & for bin harm, & for bi trauayle, & for are recovered.

expenses of war

bi werk, & for all bin hoste, it is bin awne, & bou art noat bounde to restore it to bin enmye. lawfully profyr hym to make be full amendys for alle bin harmys, xxvij, questio vij.

12 'Si de rebus';' but a-boue bi harmys owyst bou none to take. but bou restore it agen, but gif it be of an heretyke or of ony ober euyl-doere, & for his euylle dedys his godys be cryed be be kyng 'haue ok.'

An-oper inche in be handyl of restitucyoun is bis: Othere Persons whose subjectlys bat helpyn nost here lord in suche vnrystfull batayles, exempt from neythir be counsel ne be fauour, owyn nost to be spoyled, robbyd, ne pyled, ne be deprived of here godys. for synnes

- 20 followyn here doerys, & it followyn none otherys, j. questio iiij. capit, j2, no clerkys, no relygyous, no pylgrimes, no marchauntys goyng ne comyng, no plowmen in here tylthe, ne of here beestys bat tylen, ne of here beestys bat beryn here seed to feelde to be tylthe to be sowyn, owyn nost to be spoyled ne
- robbyd, & zif bei be spoyled, to hem owyth to be restoryd. extravagantes de treuga et pace, 'Innovamus 3.' bev bat haue ryatfull batayle, & in rasydhede, or malyce, or in wodehed, don
- 28 harme or waste with all here host, whanne be tretyng or counseylvng bei myste haue sped bettere in here trewthe & do be lesse harme: banne here owne harme & be harme bat bei don schulde be estymed & demyd to-gedyr, & all bat harme and

32 wast bat bei don more ban here aduersaryes dyde to hem, bey muste restore to hem bat haddyn be harme.

¹ Capit. 2, causa 23 (not 27), quæstio 7 [Corpus Juris Canonici; i. 951].

² Capit. I, causa I, quæstio 4 [i. 418].

³ Capit. 2, X. de treuga et pace, 1. 34 [ii. 203].

28

Lords are not bound to make un the losses mcurred by their men in a legitimate wer

An-ober inche in be handyl of restitucyoun is bis: he bat is lord, prince, & gouernour, in rystfull batayle is nost bounde to restore tyl his men here hors & here harneys 1 whiche bei haue of here aduersaryes, but 3if here lord be in defawate in reccheles 4 governaunce, for be sugettys owyn in ryztfull batayle for here lord to auntryn bothe here body & here good.

Mo inches in lengthe of zoure handyl in satysfaceyoun ff-I schal telle zou an-oper day. for bows be scho almes-dede & & be heued prayere be in zoure schouvl of satysfaceyoun, but be handyl berin of restitucyoun be long ynow & large in zoure schouyl of satysfaccyoun, it castyth nort oute spedely be wose of synne fro be pytt of lustys, bat is, fro zoure fleschly 12 herte.

[The Repenting Usurer.]

A usurer in Paris

Exaumple². Cesarius³, a clerk, sevth bat at Parys a ryche man wyth gouyff & fals getyn good wente to mayster Peers, 16 chauntour of Parys, & askyd hym how he myste be sauyd. be chauntour seyde, 'do crye hat bou art redy to restore to alle men!' he dyd so, & restoryd to be ownerys, & com agen to mayster Peers & seyde, 'I have restored alle godys falsly gett 20 be my con sevens.' Mayster Peers seyde, 'Is bere now ony good lefte to bi-self?' be man seyde, 'za, I haue zit good vnow.' Mayster Peers seyde, 'now, go do bin almes for bi-self, wuth

gotten goods, [Fol. 67 a.]

made full restitution of his ill-

> bin owen good!' be man, nakyd saaf his breche, wente euerv 24 strete in be cyte, & zaf almes, & bete him-self wyth a zerde crying to be peple: 'lo ae folk! seeth me now wrecchyd, whom lordys haue worschepyd here be-fore for my muk! restoryth goure fals getyn good, & beth ware be me!'

and the rest of his fortune he spent in giving n mu

> Lo, he hadde skeet, skauel, & schouyl, pat is, sorwe, schryfte, & satysfaceyoun, & [be] handyl of restitucyoun in his schouyl of satysfaccyoun was long & large ynow; he keste wel out be wose of coueytise. takyth exaumple of hym! restoryth first 32 goure dettys & goure wronges to hem & for hem bat haddyn

Take example by him!

¹ Mistaken for harmys? Cf. p. 210, 13. ² MS. in margin: 'narracio.' 3 MS, tellyth crossed.

be harme, & banne zeuyth almes of zoure owne trewe good for First make 30ure synnes! 'Date elemosinam & omnia munda sunt vohis!' then give alms! zeuyth almes in bis manere, & alle synnes in zow schal be 4 clensvd out!

[The Usurer devoured by Frogs.]

65 Cesarius, a clerk, tellyth 2: At colonve a ryche man wyth A usurer proposed to give fals gotyn good seyde to a preest bat he wolde ayue att bat alms of his illgotten goods. 8 he had falsely gett to pore folk. be preest seyde, 'nay,' but bad hym restore it to be ownerys. be man seyde, 'nay,' be preest, banne, bad hym takyn euery day bat almes bat poore His father con-

folk schulde haue of his euyl getyn good, & putte it in a coffere, put the alms into a coffer. fessor bade him

12 tyl it were full. be man dyd so as be preest bad hym in confessioun. manye dayes after he openyd his cofere in presence of his confessour, & fonde per-in as manye frowdys as he put There, one day, ber-in almessis, be preest seyde, 'here bou seest how almes of turned into

16 euyl getyn good plesyth god!' bat man seyde, 'I schal restoryn yche man his.' he dyd so, & seyde to be preest: 'As I in raueyn Moved by rehaue pelyd, vexid, & turmentyd, pore & ryche, & be almes of pentance, here good in his coffre is turnyd to frowdys; syth I falsly haue

- 20 denoured be peple of here good, perfore bise frowdys schal deuowre my body qwyk.' he sterte nakyd in-to be coffere to be he threw himfrowdys, and be preest, at his prayere, schett be coffere, & bare chest, wyth him be keve. be next day be preest com azen, & openyd
- 24 be cofere, & fonde ber-in ryst noust but be mannys bonys, for and was dealle be frowdys & all his flesch was go. his bonys were beryid frogs. in be porche of seynt Gereonys 3; be vertew of whiche bonys no frowde bere may abyde.
- Restoryth zoure wrongys & zoure dettys wyth be handyl of restitucyoun! doth almes-dede, & prayeth faste for be scho & be heued in zoure schouyl of satysfaccyoun! and bus castyth out be wose of synne, as his man dyde. and hanne schal ze be clene 32 in grace & bryst in ioye in source ende. To pat ioye, &c.

² MS. in margin: 'narracio.'

3 Cæsarius has: in ecclesia sancti Gereonis Martyris. Cf. Cæsarius Heisterbacensis, ed. J. Strange, I. p. 106.

Capitulum xxxiij^m.

De restitucione.

Rendys, be oper day I teld 30u of restitucyoun, how it is be handyl of be schouyl of satysfaccyoun, and manye inches 4 in lengthe | perof I telde 30w. & now I schal telle 30w mo inches perof in lengthe, bat be handyl of restitucyoun be no3t to schort but bat it be long ynow & large, spedyly to schouele out be wose of synne.

He who begins an illegitimate war is bound to pay damages to friend and foe.

[Fol. 67 b.]

More cases of restitution.

pe firste inche in lengthe of pis handylt of restitucyoun, as for pis tyme, is pis: he pat meuyth vnryztfully batayle is bounde to restore all pe harmys whiche he or hys host doth to his aduersaryes, & to here men & to his owne men he owe to 12 restore pe harmys pat pey haue of here aduersaryes in hys vnryztfull cause, zif his men wendyn pat he hadde ryzt; but zif pei supposyd pat he hadde no ryzt, pei schul stondyn to here owne harme wyth-oute restitucyoun, but zif pei be coactyd per to be dreed.

A subject who raises a war by command of his lord, is not liable to pay damages, unless the war be illegitimate.

An-oper inche of lengthe in pe handyl of restitucyoun is, 3yf pou subiecte vnder pi lord, be hys byddyng, meue ry3tfull batayle, pou art no3t boundyn to restore pe harmys pat pou doost to his aduersaries, but pi lord byd pe, or ellys but pin 20 entent be corrupte & fals; but 3if pe batayle be vnry3tful, pou art bounde to restore; for pou art bounde more to drede god pan pi lord. 3if pou dow3te wheper pe batayle is ry3tfull or nou3t, pou art excusid be pi lord, 3if pou be his subiecte; but 24 3if pou be his felowe, his freend, or his kynnes-man, pou art no3t excused, ne owyst no3t to fy3te for pi lord, tyl pou knowe pe truthe.

A clergyman may accept a portion of the booty as a gift from his lord, but he is not permitted to pillage himself. An-oper inche is pis: a clerk, in ryztfull batayle wyth his 28 lorde, 3if him be zouyn pylage of hym pat ryztfully myzte zeuyn it him, he may leeffully kepyn it; but pe clerk, 3if he take suche pylage in batayle as an-oper temperalt man, pat clerk synneth, & be penaunce owith to restore it, 3if he may, to hym pat he 32 hadde it of, 3if he knowe hym, & may do it wyth-oute peryle of

¹ MS. in margin: 'firste inche in lenghe.' ² Added in margin.

hym-self. & ellys he owyth to zeue it to pore folk. be skyl is bis: be lord may zeue his clerk no leue to tyste; Ryst so he may zeue him no leue to pyllen & stele; but be be graunt of 4 his lord, whil be werre duryth, he may kepe stylle bat pyllage, for duryng be tyme of be werre he holdyth bat pyllage as of his lordys gyfte.

An-oper inche is bis: zif bou bygge pyllage bat is get in The purchaser 8 ryztfult batayle, wyttyng bat be batayle is ryztfult, bou art tured is not nost bounde to restore. In summa confessoris, Regula de bello 1, them. but prelatys & clerkys bat ayuen holy cherche-good to strum- Prelates who pettys, juggelourys, or to here fleschly kynrede, noust to releue church-property

bound to restore

for the benefit of

12 hem in nede but to makyn hem ryche; or to zyue holy cherch- their relatives, good to ryche men & grete, nost for honeste cause & leeffull but or in bribery, for fauour of be world, or for to be mayntenyd in synne & falsnesse; bei be thevys, for bei stelyn awey fro be poore folk be

16 godys of holy chereh, wherwyth bei schulde be releuyd, and ayuen bo bere no nede is. And berfore bei be boundyn to are bound to restore to be poore bat bei so vnleeffully dyspose fro hem.

make amends to the poor.

An-ober inche is bis: suche lucre as bou getyst at be hasard Gambling 20 & at be dyse be muste restore, Secundum Ricardum², dis-restored. tinccio xva.

An-ober inche is bis 3: 3if bou fynde a thyng bat is no3t bin, [Fol. 68 a.] be muste restore it, zif bou knowe to whom. zif bou knowe Things found 24 nost to whom, be muste enquere. And sif bou mowe nost stored, wytte, delyuere it to be lord of be fraunchyse 4. xiiij. questio v. or deposited. 'Si quid inuenisti & non reddidisti, hoc rapuisti 5;' & secundum Ricardum, vbi supra.

An-ober inche is bis: 3if bou, for gret prayere of bi byggere, For a thing sold 29 sellyn hym thy thyng, be whiche bou woldyst nozt els sellyn of the purchaser hym but for his prayere, be-cause it were harme to be to forbere

1 This is only a conjectural transcription of the MS.'s contractions. Ra might mean a name, but Raymond (cf. p. 18, note 5) has no such title, nor passage.

² Cf. p. 52, note 3.

³ Some words of the preceding paragraph repeated and crossed in MS.

4 MS. in margin: 'nota.'

5 Capit. 6, causa 14, quæstio 5 [Corpus Juris Canonici I. 739].

you may charge more than the market-price.

it; banne mayst bou sellyn it hym derere ban be comoun prise goth in markett. & but it be for his cause, bou owyst to sellyn

otherwise you must restore what you have overcharged.

it hym no derere ban bou mayst haue berfore in markett. And gif bou selle hym derere ban be markett prise, bou owyst to 4 restore it. An-ober inche in be handvl of restitucyoun is bis: aif bou

The sellers of adulterated

selle 1 copyr for gold, wyne medlyd wyth watyr for wyn, or makyst ony oper suche fals dyssevatys, be muste restore. 3if 8 bou dyssevue obere wyth aunservs, weyztis, or mesurys, bou art boundyn to restore in peyne of dampnacyoun. zif bou selle a seek beeste for an hevle, be muste restore. zif bou selle ony

or defective goods

beeste or ony ober thyng bat hath ony pryve defawte, be muste 12 warne be byggere ber-of, & ellys abate be prise in-as-myche as

be thyng is be werse for bat defaute, or ellys be muste restore be byggere his harme. zif bou selle a crokyd hors for a clene. a ruynous hows for trust hows, mete & drynk corrupte for heyl 16 mete, be muste restore it. Vt dicit Thomas, ija. ije. questio

lxxvij.2 Sellers but be-cause of dyssevate apevrin here chaffare, or wyttyngly lyen & sweryn, bei synnen dedly and owyn to are liable to

restitution. restoryn. 3if bou for coueytise bygge lyiflode or obere thynges 20 He who buys up victuals o tyme, but bou myste sellen hem be derere an-ober tyme. & for non oper skyl, ne for non oper mede ne profyzt; or ellys gadryst

to-gedere corn or vytavles for to maken a derthe, & bat be poore peple schulde nedys bygge of be at bi prise be bi lust. 24 in order to en-

bou synnest horrybely, & art bounde to restore to be poore price, is bound to restore his peple bat bou getyst be bi fals beying. glossa dicit: 'conprofit to the poor.

silium esse non necessitatur.' Whanne bou art bounde to restore, be muste restore as sone 28

Restitution to be made immediately.

hance their

as bou mayst, or aske leue to abyden of hym bat may zeue leue. secundum Thomam, ija. ije. questio lxij.

bis day & opere dayes as here be-forn, I have told 30u of be handyl of restitucyoun how manye inche it is long. berfore, 32 pis handyl of restitucyoun, & pe scho of almes, & pe heued of prayere, takyth & holdyth in zoure schouelt of satisfaccyoun, to schouele out be wose of zoure synne! ffor bows almes be be

MS. in margin: 'nota de empcione.'

² Cf. p. 79, note 1.

scho & prayere be heued in bi schouyl of satysfaccyoun, sif be Restitution an indispensable handyl of restitucyoun fayle, bi schouele is vnspedefull to castyn part of satisfaction. out be wose of bi synne.

[The Judge bribed with an Ox and a Cow.]

Exaumple 1. A man had a gret cause to be demyd & sped In alawsuit, one of the opponents a-forn a gret juge. be man zaf to be juge a gret oxe to helpyn bribed the judge with an ox, the hym in his cause. be juge hyate hym to helpyn hym. his other gave a cow to the judge's 8 aduersarye herde here-of, & zaf | to be wyif of be juge a fayr wife. cow to helpyn hym in be same cause agens be ober man bat af [Fol. 68 b.] be oxe to here husbonde. Sche prayed so ofte to here husbonde for bat man bat saf here be cowe, bat here husbonde behyste

12 here helpe. be day of be doom com. bise two men stryved in here causes & pletedyn. be juge seyde no woord wyth hym bat 3af be oxe, but sate stylle, & lete hym haue all his wyll bat He who had 3afe be cowe to his wyif. panne seyde be man to be juge, bat won the case.

16 af him be oxe, 'bou oxe, speke for me as bou hystest me!' be iuge seyde agen to hym, 'be oxe may nost speke, for be 'The ox could cowe wyl nost sufferyn hym; for be wyif hadde be cowe, & cause the cow lettyd here husbonde, bat hadde be oxe, bat he was stylle him.

not speak, bewould not let

20 & spak nouat.

Ryat so it faryth sumtyme in grete men bat haue of offyse to deme ryatfully in causys. 3if here come a pore man to hem wyth a trewe cause, & profere hem to be bedeman for euere. 24 zif bei helpe hem in here trewe causes & in here ryzt, for whiche helpe in here ryght be iuges schulde haue reward in heuen myche betere ban an oxe; be iuge, bat is, here resoun, assentyth berto to haldyn ber-wyth. but whanne be aduersarye of be 28 pore man, bat is, whan a ryche man comyth, & proferyth to be wvif of be juge bat hattyth coueytise & wordely lucre, bat is, be lesse reward, for be cowe—as be cowe is lesse in valew ban be oxe, so temperall lucre is lesse ban be lucre of heuen-

32 banne be wyif, coueytise, lettyth so resoun, here husbonde so is judgement sometimes hamweddyd & knytt to here, bat resoun spekyth nozt wyth be pered by covetousness.

¹ MS. in margin: 'narracio.' Farther below: 'iudicium falsum.'

poore mennys cause; for he may nort speke for be cowe, bat is, for be lucre bat his wyif, coueytise, hath takyn. And so resoun suffereth his wvif, bat is, his subjecte coueytise, to spedyn in causes of falsnesse in ryche men, & kepyth hym 4 stylle, & spekyth nost in trewe causes of pore men, no he wyl nost restore be lucre bat he takyth in his falsnesse, ne be harme bat he doth to be pore. but be ware bou bat doost bus 2 of bin ende!

that it decides in favour of the rich man.

[A Knight tormented for his Ill-gotten Goods.]

A knight called Frederic appeared to a citizen.

Exaumple 1. Cesarius sevth bat a knyzt klepyd ffrederyk deed appervd to a burgevs of a cyte on a blak stede, & out of be knystes nose com smoke. & flammys, & fvir wuth brimston. 12 be knyat was clad wuth schepe-skynnes. & bar in his necke an and said that he huge weyzte of erthe. & he seyde to be burgeys: 'bis hors bat beryth me is a feend, bat turmentyth me, & beryth me to peyne of helle; for I dyed & made no restitucyoun of my 16

because he had not made resti

tution of his ill-

gotten goods.

was tormented ın Hell.

> wrongys. I was schreuyn & was sory for my synne, but I wolde nost restore be harmys bat I dyde, & berfore I am dampnyd. bise schepysskynnes wyth whiche I am wryed were scheep bat I took wrongfully of a wydewe, wyth whiche bat 20 I am brent. þe erthe þat I bere was lond þat I falsely gatt & # falsely purchased, be whiche me peyneth in heur wevate of beryng. bow; alle levis of treen, euery gresse on erthe, euery droppe of watyr in be se & land, & euery ston smal & gret 24 weryn dyuerse tungys, bei alle to-gedyr myste nost tellyn be

[Fol. 69 a.]

peyne bat I suffere, & schal | sufferyn wyth-outyn ende!' His sonys herdyn of bis peyne bat here fadyr hadde, & keptyn stylle bat lond, and nort woldyn restoryn it to be hevris. what 28 felt of hem in here ende, bus a clerk tellyth, Petrus Damianus:

[The Punishment of his Heirs.]

A German count was seen by a monk

¹In theutonia was an erl of good name & of good condy- (5) cyouns, as be be voys of be peple. he devid. A relygious 32 man sey3 in his spiryte in helle syttynge on be ouer-ende of

¹ MS. in margin: 'narracio.'

a laddere bat erle: which leddere stood in be pytt of helle in- to sit on the myddes of fyir-flammys stynkynge wyth brymston wellyng ladder in the pit & brennyng, & sethyng metalt. be relygyous askyd be aungyl

had not restored

- 4 bat led hym, whi bat good erle, bat was so good a lyuere, was so peyned in helle? be aungyl seyde: 'for on of his forn- An angel told the monk that faderys took a possessioun fro holy cherche falsely, & neuero the count and his ascendants restoryd it azen, & berfore he sytteth on be netherest stake of were tortured on that ladder
- 8 bis laddere in helle in be most peyne; for he was be first because they ground of bat wrong, on ich of bise evate stakys a-bouyn the churchground of pat wrong. on ich of pise eyzte stakys a-bouyn property hym on pe laddere sytten dyuerse soulys of his successouris pat usurped by their ancestors. wervn heyris after him. iche was heyr after ober. & non of
- 12 hem wolde restorvn bat possessioun, but seydin bei wolde kepe bat lond as here fornfaderys hadde don. and berfore iche of hem sytteth a-bouyn oper on his leddere on dyuers stakys. And bis erle is of bat blood in be tenthe degre, heyr fro hym bat
- 16 began bat wrong, and for he wolde nost restore, he is sett on be tenthe stake. & as bev devin of bat kynrede, one hevr after an-ober, bei schul be sett on bis ledder. & bis laddere schal be lengthyd ber-aftyr, tyl be possessioun is restoryd ao azen.'

Be ware ze bat takyn ony suche good falsely, & zerne restoryth it, er ze schul be be ground of bis laddere in helle, be-cause as be begynners of bat wrong! And as bat heldyn 24 forth swiche fals getyn good, & vsen forth suche false vsagys azens holy cherche! for bows a tyraunt began bat wrong or Allusurpers and an-oper mys-ouerledere, ze alle pat takyn ensaumple of hym, ants shall be or counsevle to holde forth suche false customys agen holy Hell. 28 cherch-rvat, & wyl noat restoryn it be techyng of goddys

sessiouns bat falsely is gett of temperalte or spiritualte, of dede 32 or of gwyke, & wyllen kepyn it furthe as here forn-faderys haue don, wyttynge bat it were vnryatfully gett, and wyll noat restoryn it. Takyth hede berfore to bis tale 1, ryche & pore,

woord, ze schul be sette on bis laddere in helle & alle bo, heyr after hevr, man after man, bat kepyn & stylle bat good & pos-

1 MS. in margin: 'nota bene.'

bat getyn falsly zoure good in thefte, in mycherve, in false marchaundyse, in halvday chaffaryng, in false othys, in false mesurys, in false aunserys, in fals tythyng, in raueyn, or in ober wyse vnryatfully, as false seruauntys, false labourerys, a false men of here crafte, bat deseruyn nort here hyre: 3e alle bat ben in ony of bise poyntes, zerne restoryth, bat ze mowe be sauyd fro bis laddere of helle to be blysse of heuen! to whiche blysse, &c 1.

[Fol. 69 b.]

Capitulum xxxiiiim.

De quinque sensibus corporis.

The 'Pit of Lusts, your cleansed

with the scoop of penance,

trition. the skavel of confession,

and the shovel of satisfaction.

Reendys, here beforn I telde 30w of a pytt of lustys, pat is, 3 goure body, & of corrupte water in goure pyt, bat is, be 12 sentence of be grete curse, & of a scope to caste oute wuth be watyr of cursyng, which scope is penaunce. I have told sow also of be wose in zoure pytt, bat is, alle be vij. dedly synnes. the skeet of con- I telde zow also of a skete, but is, contricyoun, to castyn out 16 with be nesch wose of synne, & of a scauel, bat is, confessioun, for to caste out with be hardere wose of synne. I teld zou of a schouel, but is, satysfaceyoun, to caste out ber-with be crommys of be wose of soure synne. berfore, with be scope of 20 penaunce caste out clene be watyr of be grete curse! & wyth be skete of contrycyoun, wyth be scauel of confessioun, and wyth be schouyll of satysfaccyoun, caste out clene be wose of dedly synne! 24

And for his day werk vs muste stoppyn be watyr-gatys Now, the watergates, your five senses, must be of oure pytt, bat be water of curse & be wose of dedly synne stopped to prerenne nost agen in-to oure pytt. for sif soure pyt in his entrees vent curse and sin from returning into the pit. be stylle opyn & vnstoppyd, be corrupte watyr of curse & be 28 depe wose of synne rennyth in agen, and so goure pytt first

A few lines' space is left at the bottom of this column as if to mark the beginning of a new section of the work.

is depe, & after-ward wexith deppere. 'Abbissus abbissum inuocat' 1. berfore, be v. watur-gatys of soure pytt arn soure v. bodyly wyttes 2, as crisostom seyth, super Mat, in imperfecto, 4 omilia xxxiiii. be v. entrees of bi body arn bese 3: to se. to here, to swelewe, to smelle, to fele. bise ben be v. watyr-gatys,

be five entrees wherby wat ur of curse & wose of synne entryn azen in-to bi pytt of lustys, but bei be stoppyd. Jere 4, 'Mors 8 intrauit per fenestras vestras.'

be first wat yr-gate is bi syste 5. when bou openyst bin eyane SIGHT. to se vanytes, iapvs, or wommen, for synne, or obere dyshonest membrys to stere be to synne, or to se obere thynges to stere

12 be to lustys, to couevtise, or to obere vyces: banne mayst bou say bus: myn eyze has robbyd my soule of his lyif with watyr of lustys. In tre. 6. Oculus meus depredatus est animam meam. berfore stoppe bis watur-gate, bin eyze, with wepyng tervs. for

16 Abuile seyth, whill wepynge tervs come doun be bi chekys, it gon vp to god, & askyn mercy. Spere bi syzt fro vanytees & fro Shut your eyes be feend, & opene bis gate of bin eyze to god, & se his wonderfull behold the werkys! se folke dve, se be sacrament of be awtere, se goodnes

works of God!

20 bat may stere be to heavnes of sorwe, and all bis schal stoppe be gate of bi syst, bat water of wyckydnes & wose of synne schal nort entryn to bi soule be bin eyze. & pray to god bus: lord stoppe myn eyzen bat bei se no vanytes. Ps.7 'Auerte 24 oculos meos ne videant vanitatem!'

be secunde watyr-gate of bi pytt is bin heryng 8. whanne HEARING. bou openyst bin erys to here flatereris, or lyerys, bacbyterys, or rybaudye, & opere suche woordys of dyshoneste, panne be pe

28 gate of bin ervs entryth agen in-to bi pytt be watyr & be wose Stop your ears of wyckydnes. perfore stoppe his gate of hin erys fro he feend flattery, and open them to & fro synne, & open it to god, to heryn his woord, to heryn the word of God! his | seruyse, to hervn be voys of be poore, to hervn goodnesse ! [Fol. 70 a.]

¹ Ps. xli. (xlii.) 8.

² MS. in margin: 'anime quinque aquose sunt scil. (?) sensus corporales.'

³ MS. in margin: 'sensus corporales.'

⁵ MS. in margin: 'I. sensus visus.' 4 Jer. ix. 21.

⁷ Ps. exviii. (exix.) 37. 6 Lament. iii. 51.

⁸ MS. in margin: '2. Auditus.'

secundum Abuyle: stoppe bine ervs with thornys, bat is, with hervng of scharpe repreuvnges & of scharpe techynges, wyth herving of be dredefull dome & of be dredfull peyne in helle & of be dredfull deth, with hervng of alle bise stoppe bi watyr- 4 gate of bin ervs, & be watur of wykydnes & be wose of synne schal nort entryn in-to bi pytt be bin heryng!

TASTE.

be iij. gate of bi pytt is tastyng or swelwyng 1. whanne bou B tastyst & swelwyst swete & delycate metys & drynkes, wuth 8 a frequent delvat and with gredynes as a beste in excesse & in wast, banne entryth agen watyr & wose of wyckednesse & of synne be be gate of bi swelwyng. berfore schette, spere, stoppe, bis gate to be feend, and open it to god, with abstynence fro 12 delycacyes & fro exces, wuth harde metys & drynkes! and bis schal stoppyn out be watur & be wose of synne fro bi swelwyng. secundum Abuile.

Abstain from delicacies!

SMELLING.

be iiij. watyr-gate of bi pytt is smellyng?, whanne bou hast 16 gret delyzt to smellyn dyshoneste in leccherye & synne, to stere be be more to euyll, or to smelle swete herbys, swete spyces, or

Do not delight in sweet odours.

obere suche swete thynges, for bat entent to stere be to lustys & to vyces of he flesch, hanne entryth be hat watur-gate of 20 bi smellyng watyr & wose of synne into bi pytt agen. berfore but think of the stoppe be gate of bi nase in thynkynge how foul bou were in

vileness of your

birth and death! bi concepcyoun and in bi berthe! what art bou in bi flesch? stynche & dunge! what schalt bou be in bi graue? stynkynge 24 frowdys-mete! wyth bis stynche, stoppe smellyng of bi nase!

[The Rotten Palm-buds.]

Arsenius mortified his nose by smelling the stench of rotten palm-buds.

Exaumple's. A good man clepyd Arsenius took burgeonys & of palmys, & putte hem in watyr, tyl bei were rotyn, & banne 28 he smellyd perto wyth his nase, pat he schulde fele be stynche of hem in-stede of be swete smellys bat he hadde delyat in a-fore tyme.

¹ MS. in margin: '3ª ianua gustus.'

² MS. in margin: 'nota bene.'

³ MS. in margin: 'Exemplum bonum.'

The Body of the Sweet-heart used as a Remedy against Temptation.

In vitis patrum 1 I rede bat a frere, smellyng swete onde Afriardelighted 4 & breth in kyssyng of a womman, was temptyd sore to lust kisses. of here. sche dyed. be frere on a nyst toke here body out of be when she died. graue, and kepte be body priuely in his selle, tyl sche stanke. as into his cell in ofte as he was temptyd, he smellyd to here body. & be be stynche come his passion. 8 of here be lust of here swete breth was stoppyd fro his smellyng.

order to over-

Ryat so, smelle bou what cometh of be, stynche & fylthe. be swettere mete & drynke bou vsest, be foulere stynche comyth fro be. Ryat so, be more delvat bou hast to smellyn swete 12 thynges, be more stynkyng watur & wose of synne entryth in-to bi pytt. Smelle how stynkyng bou art, bou were, & bou schalt be, and banne stoppyst bou out be watur of lustys fro bi smellvng!

pe v. watyr-gate of bi pytt is bi felyng 2. whanne bou felyst FEELING.

or towchyst wyth mowth in kyssyng, wyth hand in gropyng, & wyth ony membre of bi body in towchyng bat steryn be to synne & luste, panne entreth be pe gate of pi felyng in-to

20 bi pytt be watyr & wose of wykkydnesse. berfore spere, schette, & stoppe, | bis watyr-gate of bi felyng, secundum Abuyle, wyth [Fol. 70 b.] scharpe hayre next bi body nakyd, bothe lyggyng & goyng, Mortify your and bat schal stoppyn out of be pytt of bi flesch be watyr clothing!

24 of lustys & be wose of synne! berfore seyth crisostom in imperfecto, omilia lj.a Spere & stoppe alle bi v. watyr-gatys 3, Keep your five bi syst, bin hervng, bi swelwyng, bi smellyng, bi felyng, wyth cleanness, clennes & goodnes, & benne water of wyckydnes may nost entre.

- ffigura Ysa. xxxix. 'Erunt quinque ciuitates in terra egipti 29 loquentes lingua chanaan.' ffyve cytees schal be in be lond of thirknes spekyng wyth a chaungyng tunge 5. bis is for to saye, ffyve citees schal be in the therk body of man, bat arn be v.
 - ² MS. in margin: 'tactus.' ¹ MS. in margin: 'narracio.' 3 MS. in margin: 'nota bene.' 4 Isai. xix. 18.
 - 5 MS. in margin: 'quinque ciuitates in terra egipti interpretantur (?) per 5 sensus."

bodyly wyttes, whiche schal spekyn wyth a chaungyd tunge,

and then your eve

will weep,

will pray.

odours.

your nose will

and your body will be chaste!

will be intent on holy teach-

vour ear

whanne bei be stoppyd full of clennes, bat watyr & wose of lustys & of synne may nort entryn be hem. as bus: bin eyze, bat spak before lecherous lokynges, afterward stoppyd wyth 4 clennes spekyth wepvng teerys. bin erys, bat first spak dyshonest herynges of bachytyng, flateryng, lesynges. & rybaudrye, afterward stoppyd wyth clennes bei spekyn hervng of goodnes, on noty teaching, your mouth of goddys woord, of holy techniges. bi mowth 1 & bi swelwyng, 8 bat ferst spak exces of slaundere, of othys, of dyspysynges, lesynges, waryinges, rybaudrye, & exces of delycacyes in metys and drynkes, whanne bis mowth is stoppyd wyth goodnes, panne it spekyth prayerys, gode woordys, & trewthe. bi nase 2, 12 bat spake ferst lykerous & swete smellyng, stoppe wyth clennes, avoid tempting & it schal speke stynche & peynefull odoure to avoyde out lustys of bi flesch. bi felyng, bat ferst spak lustys of lecchery, of mychery, & thefte, stoppe it wyth clennes, & it schal speke 16 chastyte, almes-dede, restitucyoun, & scharpnesse of bodyly penaunce. hac Abuile. perfore, be woordys of Isay xxxiij.3 Spere þin eyin þat þei se non euyll, stoppe þin erys þat þei J here no slaundre of oper mennys synne, schette bi mowth bat 20 bou speke non harme ne swelowe nost exces, stoppe bi nase bat bou smelle no-thyng steryng be to synne, schette bin handys fro mycherye & thefte, fro wrongfull getyng of good, fro foule towchynges & gropynges of dyshoneste, & banne bise v. cytees, 24 bat is, bi v. wyttes, bat ferst spekyn euyll, whil bei were diffowlyd wyth watyr & wose of synne, stoppe hem wyth clennes, & bei schal spekyn as a chaungyd tunge. for bei schal be chaungyd fro synne to grace, fro euvl to goodnes! 28

The King who never laughed.]

There was a king

Example de dono timoris. A kyng euere in herte was 05 heuy. his eyze was turnyd fro vanytees, his heryng, his swel-

MS. in margin : 'os.' ² MS. in margin: 'nasus.'

³ Isai. xxxiii. 15 (1). MS. in margin: 'nota bene.' ' MS. in margin: 'narracio.'

wyng, his smellyng, & his felyng, were stoppyd wyth good gouernaunce fro be watur of curse & fro be wose of dedly synne. he neuere leyghed, ne made merthe. he made a feste to alle his who never 4 lordys & gentlys. in pat feste he sate stylle in sadnes, & made At a festival. no chere to his lordys, but was all pensyif & heuy. Oon of his asked him why lordys, pat best durste spekyn, askyd hym why he was euere so pensive and sad. heuy of chere, wyth-oute gladnes. be kyng 3af non answere, question, the 8 but in schort tyme after, be kyng dyde dysten a chavere wuth king rotyn feet, & it was sett ouer a pytt | full of brennyng fyire. [Fol. 71 a.] a-boue be chavere was hanging a swerd be a smal threed, be poynt downwarde. be kyng dyde bis lord be sett in bis chayere, ordered the lord to be placed on bat repreuyd hym of his heuynesse, and dyde iiij. men wyth iiij. a chair standing over a pit of fire. swerdys drawyn standyn a-boutyn hym settynge, be poyntes of while a sword was suspended here swerdys to his breest, azens his herte, oon a-forn hym, above, and four men directed an-oper be-hyndyn hym, & oon on eythir syde of him. be kyng their swords against him. The lord could get tyn a-forn hym all delycacyes of mete & drynk, & dyde neither est nor schewyn a-forn hym all melodye of menstralsye. he sate stylle drink, for he was heuvly & eete nost. be kyng bad him levshen, & be merye, & etyn. be lord seyde, 'I may make no merthe for drede of 20 my deth. I may nost ete for sorwe; for I se peryles of my deth a-boue me, & be-nethe me, & on iche syde of me.' þe kyng Then, the king told him that seyde: 'bou repreuedyst me for I am euere sory & pensyif. my his own reason my his own reason skyl is bis! I am be-set al aboute wyth grettere peryles ban was still more urgent: 24 bou seest aboute be. my chayere is my body of speer brotyl & rotyn bonys, in whiche my soule sytteth. be-nethe is be pytt of helle brennyng wyth fyir redy to brenne me, whanne my for his soul was threatened with soule partyth fro my body, pat is frele & brotyl. A-boue me the pains of Hell. 28 hangyth be swerd of be wreche of god redy to smyte me. be-hynde me folowyn my synnes redy to accuse me. a-forn me I se vnsykernes to wyth-stonde feendys bat temptyn me. On my left syde I se dyssese, aduersite, tribulacyoun of bis world. On my ryst syde I se prosperyte, rycches, wordly wor-

schyppe, redy to dampne my soule for my mysgouernaunce. bise be scharpere to myn herte for dreed of endles peyne &

endeles deth þan þi peryles owyn to be to þin herte, þat schewyn while the lord was but a schort bodyly deth. Þerfore, I stoppe my v. wyttes menaced with bodily death.

Spiritual anxiety will pre-

serve your senses from sin. fro watur of lustys & vanytees, fro wose of synne, with beunes & sadnesse. & make no iove ne merthe.'

bou man & womman art gostly be-sett al abowte, abouyn & be-nethyn, with pervles as be kvng was. berfore, stoppe 4 biv. watergatys of bi pytt, bat is, be v. wyttes in bi body 1, wyth gostly dreed & heuvnes, & banne schal be v. cytees in egypt, bat is, be v. wyttes in bin erthely body, spekyn wyth a chaunged tunge! bei schal be chaunged in-to an-ofer langage, 8 bei schal be chaungyd fro wycked to good, fro fylthe to clennes, fro synne to grace! 'hec mutacio dextere excelsi2' banne schal watur & wose of lustys & synne be schett out of bi pytt, banne schal bi pytt be clene & full of grace in body & soule, and 12 in be ende of be world full of love!

To bat jove brynge vs he. &? 3.

Capitulum xxxvm.

De quinque sensibus spiritualibus.

Ere be-forn I teld you of v. watyrgatvs of youre pytt, bat 3 is, of zoure v. bodely wyttes, how ze muste stoppe hem fro be feende & fro synne, bat watur & wose of lustys & wykkydnesse entre nost, & þat se schull opyn hem to god- 20 ward, bat goodnes & clennes myst entre in-to soure body. As To your corporal bou hast v. watyrgatys in be vttere-warde, owtward in be pytt of hi body, be whiche watyr & wose of lustys & synne entryn in-to bi body, but | bei ben wel stoppyd; Ryat so, bou hast v. 24 watyrgatys in be indere-warde of bi soule, whiche, whan it arn nozt wel schett & stoppyd, be watyr & wose of wyckednes entryth in-to bi soule.

senses corre. spond

[Fol. 71 b.]

five spiritual senses, which must also be kept free from wickedness.

be v. watyrgatys 4 of bi soule ben bise, secundum doctorem 28

- 1 MS. in margin: 'nota bene de 5 sensibus corporalibus.'
- ² Ps. lxxvi. (lxxvii.) 11.
- ³ Cf. the conclusion of Chapter xi. p. 76.
- 4 MS. in margin: '5 sensus spirituales.'

qui dicitur ffilius matris 1: vndyrstondyng, desyre, dely3t, mynde, & wift. vnderstondying is pe sy3t in pe ey3e of soule, desyre is pe ere & pe heryng of pi soule, dely3t is pe mowth &

- 4 be swelwyng of bi soule, mynde is be nase & be smellyng of bi soule, wyll & consent is be felyng of bi soule. Whan be eyze The sight exof bi body seeth vanytees, banne bi soule settyth his eyze of vnderstondyng to be vanytes whiche bi bodyly eyze seeth, & understanding,
- 8 panne entryth watyr of lustys & wose of synne thru; bobe pi gatys, pat is, thru; pi bodyly eyse & thru; pin vnderstondyng in-to pi soule. whanne pou heryst wyth pi bodyly erys harme, the hearing dyspy;t, dyshoneste, of opere lustely, pi soule bowyth perto his
- 2 ere of desyre, havyng perto desyre to heryng of his bodyly erys, desire, & panne entryth in-to pi soule at bothe gatys, pat is, at pi bodyly eryn & at desyre of pi soule, pe watyr & wose of lustys & of synne. whanne pou wyth pi mowthe, tunge, & throte, the taste
- 16 tastyst & swelwyst exces & swetnes of delycacyes, panne pi soule swelwyth wyth hys throte of delycacyes, pat exces & pat delight, swetnesse, & so be pise two gatys, pat is, be pe throte of pi body & be delyct of pi soule, watyr & wose of lustys & synne entryth agen in-to pi pyt of body & soule. whanne pou wyth
- 21 pi nase smellyst swete sauour of dyshonest smellyng, pi soule the smelling smellyth per-to also with his nase, pat is, wyth his mynde, hauvng mynde fulf in pat smellyng, panne entryth agen in-to pi
- 24 pytt be bothe po gatys, be pe gate of pi smellyng & be pe gate of pi mynde, watyr of lustys & wose of synne. whanne pou be pe gate of pi bodyly towchyng wyth hand or mowth or wyth the feeling ony oper membre of pi body art steryd to synne & lustys, pi
- 28 soule putteth per-to his felyng, pat is, his wyll & consent, panne will and conentryth in-to pe at bothe gatys, at pi bodyly felyng & at pe consent of pi soule, pe watyr of lustys & pe wose of synne.

 naum in fine 2: 'ad apercionem pandentur porte tue, ignis

¹ All that could be found about this name is that Magdalen College, Oxford, possesses a MS. described as Liber sermonum qui dicitur filius matris. Cf. Coxe's Catalogus Codicum MSS. qui in Collegiis Aulisque Oxoniensibus adservantur. Part II. p. 46. Magdl. Coll. No. lxxxi.

² Nahum iii. 13.

^{1 6}

deuorabit vectes tuas,' bat is for to seve, secundum doctorem Abuile, bi gatys of bi x. wyttes, bat is, of bi v. bodyly wyttes & of bi fyve gostly wyttes, whenne it arn openyd to wikkydnesse, be fyir of lustys brennyth & deuowryth be barrys of bi 4 gatys, whiche barris arn drede of god & schame of be world. but whanne be fyir of lustys is entryd wyth-inne bi gatys, it brennyth awey bi dreed to god & bi schame to be world, for bou wexist so bold in bi synne, bat bou dredyst nort god, ne bou 8 dredyst nort wordly schame, & so comyth in agen at bi gatys in-to bi pytt be watyr of curse & be wose of synne, and drenchyth bi soule.

Interpretation of the pool Bethesda.

[Fol. 72 a.]

mynde, & wyll, mowe be figured 1, Joh. v.2, be be pyt bat had 13 v. entrees, & iche entre lav ful of syke folk. An aungyl, be certevn tylmes, steryd be watur in be pytt, and what syke body myste ferst entre in-to be pytt after be styrryng of bat watyr, 16 he was made hole & hevl of what syknesse so euere he hadde The pool is thy be-forn, bis pyt is bi consevens, in whiche watur of lustys & wose of synne standyth stylle & abydeth as watur in a pytt.

bise v. wyttes of bi soule, vnderstondyng, desyre delyste,

conscience.

are thy spiritual SAMBER

Its five porches Ps 3 'Statuit aguas quasi in vtre.' be v. entrees of bi con- 20 sevens arn bi v. gostly wyttes a-forn sevde, in whiche v. wyttes lyen myche folk syke, summe are syke in euyl vnderstondyng. summe in euylt desyire, summe in euyl delyat, summe in euyl mynde, summe in euvl thougt, summe are syke in euvl wyl 24

science

The angel is the consentyng to be dede of synne. but sum-tyme be aungyl, bat moves thy con- is, be prechour of goddys woord, styrreth & troubelyth be watyr of lustys in be pyt of bi consequence, & who-so wyll after bat styring, bat is, after be repreuying & techyng of goddys 28 woord, first, or deth come, gon in-to bat pytt, bat is, who-so zerne entryth in-to his conscyence in takyng hede how stynkyng his consciens is in watyr of cursydnes of lustys & in wose of synne, and panne zerne caste out agen pat corrupte watyr wyth 32 be scope of penaunce: banne schal he be made heyl of his synne, what synne euere it be, so bat he stoppe wel banne be x. watyr-

to repentance.

¹ MS. in margin: 'quinque sensus spirituales;' below: 'figura.'

² John v. 2-4. ⁸ Ps. lxxvii. (lxxviii.) 13.

gatys bat I haue sevde before, bat be water of weekvdnes come nogt in agen. bise syke folk forseyde lyen in be x. entrees of The sick who lie bis pytt, in v. entrees of be body & in v. entrees of be soule, of the pool

4 bat is, in v. bodyly wyttes & in v. wyttes of be soule, wherfore bei mowe be sevd be x. leprys in be gospel 1 bat cryed to god to be curyd. perfore crye bou to god, bat he cure be bat lyest in may be compared to sinners
pared to sinners
pared to sinners
pared to sinners

8 & wose of synne, & bat he stoppe so bi gatys of bi x. wyttes. when be watyr & wose of synne is cast oute wuth penaunce, bat be lepre of wyckydnesse neuere after infecte bi soule.

OF. [The Damnation of a Valiant Knight.]

Beda de gestis Anglorum², he seyth: a kny₃t was in Inglonde, An English Ι2 noble & worthy in armys, but he was wykkyd & cursyd in valiant but werkys, for alle be wyttes of his body & soule, his syst, his heryng, his mowth, his nase, his felyng, & alle his membrys of

16 body, his vnderstondyng, entente, desyre, delyste, mynde, & wyll, bei openyd hem to receyue all cursydnesse & synne, bow; he was iche zere onys schreuvn. he stoppyd nozt be gatys of

his x. wyttes, but euere kept hem opyn, bat be watur of synne 20 & of lustys plentyuously, euery zere more ban ober, entryd azen

in-to his pytt, & drenchyd his soule. At be laste he lay syke, fell ill. & his kyng com to hym to loke how he faryd, & conseylid hym Thekingadvised to be schreuyn, be knyst seyde: 'My lege, sif I were schreuyn, but he refused

24 men wolde saye pat I were feryd of deth. I wyl abyde 3it, tyl of being thought I se more nede.' his sykenes wexe euery day more pan oper. he was on the point of death, be kyng kom azen, & bad hym be schreuyn. be knyzt sevde: 'my lord, now it is to late, for now I am demyd & dampnyd,

28 be-cause I wolde nost leve my synne whil I myste, tyl now my synne hath lefte me. & whanne I was schreuyn, it was more for schame of be world & for dreed of helle ban for lone of god.

& in my schryfte, be gatys of my wyttes were euere opyn [Fol. 72 b.]

32 & redy to turne agen to synne. Syre Kyng, a lytel to-fore 3e kam in here to me, here comyn in two fayre aungelys. be ton two angels came sett at my bed-hede, & pe oper at my beddys feet. pe aungelys

knight who was wicked.

him to confess;

in to him

¹ Luke xvii. 12.

² MS. in margin: 'narracio.'

vouth:

allege only a few good deeds that he

produced a whole book full of his sins.

So the angels left him. fiends ripped him open from head to foot; and when

their swords met at his heart, he died.

Keep your senses clean from sin!

to save his soul. sevde: "bis man schal devin. lete vs loke aif we have ony ryat But they could to have his soule." bat one aungylt drewe forth a book out of his bosome, wretyn wyth lettervs of gold, in whiche book I seiz had done in his wretyn a fewe gode dedys bat I dede in my zouthe, & I seyz 4 how ofte I was schreuvn of my synne: & banne gretly I enjoyed. while the fleads for I wende a ben sauvd. banne anon come in two horryble feendys. & on of hem schewyd out a gret book in whiche is wretyn all my synnes. be feendys seyde to be aungellys: "why 8 stonde ze here? ze haue no rvat to haue bis soule. his gode dedvs in zoure book were don in his zouthe, & he lefte of manye zervs gon, his schryfte in zoure book was nozt worth, for he had no sorwe for his synne; & ait, bowz sumtyme he had 12 sorwe, he purposed to turne agen to his synne; and git, sumtyme bows he purposed to forsaken his synne, he brake his pensunce, or ellys dyde his penaunce out of charyte and in dedly synne. he wolde make none amendys for his wronges, ne restore, ne 16 paye his dettys to be qwyke, ne to be dede, ne to holi cherch. berfore, his schryfte in zoure book is nozt worth!" be aungelys seydin: "ze feendys seyn sooth! go we hens!" Syre kyng, be aungelys arn gon, be feendys arn here stylle by me. be o feend 20 slyteth wyth a swerd my body, & begynneth at myn heued dounwarde, now his swerd is at myn eyzin, berfore I am blynde. be ober feend wyth a scharpe swerde begynneth at my feet, & cleuyth vpward my body. lo syre kyng, now here 24 swerdys metyn to-gedyre at myn herte! I am dampnyd body & soule!' banne he dved.

> Markyth bis tale 1! taketh hede, & drede zoure ende! scope out zoure watyr of cursede dedys wyth be scope of penaunce! 28 caste out be wose of dedly synne wyth be skete of contricyoun, with be scauel of confessioun, and wyth be schouele of satysfaceyoun, & stoppe wele zoure watyr-gatys of zoure v. bodyly wyttes wyth a full purpos neuere to turne agen to 30ure synne! 32 And whanne be watyr of curse is clene stoppyd out, & be wose of synne clene cast oute, & zoure watergatys of zoure ten wyttes

> > 1 MS. in margin: 'nota.'

wel schett, bat watyr & wose come noat agen in-to goure pytt. banne is be pytt of zoure body clene wyth grace! whiche grace schal brynge zou, body & soule, at be doom to endeles jove.

To which iovae brynge vs he, &c.

Capitulum xxxvi.

De vanis cogitacionibus, verbis & operibus.

haue told you be-forn dyuerse day is how as schul scopyn out of soure pytt of lustys, bat is, soure body, with be scope of penaunce be corrupte watur of be grete curse. & how ze schul castyn oute be stynkyng wose of dedly synne wyth be skete of contrycyoun, wyth be scauelt | of confessioun, and [Fol. 73 a.]

12 wyth be schouylt of satysfaceyoun. I have telde you also how ze schal schettyn & stoppyn be v. waturgatys of zoure bodyly wyttes & be v. watyrgatys of zoure soule, bat is, zoure v. gostly wyttes. 3if 30ure pytt be fermyd clene fro be watur of curse & When the pit,

16 fro be wose of synne, & alle be watyrgatys of 30ure bodyly clear from curse & gostly wyttes be stoppyd wel fro comyng in agen of corrupte ten watergates, watyr & wose of lustys & of synne/ panne 30ure pytt is drye and spiritual senses, are well & clene, but it is schelde in perfeccyoun, frelte, febylnes, protected;

20 vnkunnyng, in ignoraunce & vnknowyng, bat it hath in hymself no kyndely spring of watur of swetnes & of clennes in his owne ground/ be-cause it is nost depe ynow doluyn in perfeccyoun. & but it be doluyn deppere in perfeccyoun, vnclene

24 maters & wose of vyces wyl falle aboue fro wyked spirytes in be eyre, & drenchyn agen a soule/ perfore, be nedyth delue bi then your pit pytt so depe in perfeccyoun bat it move be a welle hauyng deeper in per-

a kyndely spryng of swete waters/

28 panne muste be do two binges1: on is, to deluyn out be First, the gravel grauel & pe sande pat lyith stylle be-nethe pe wose, tyl pou be removed, and then the well come to a lowe ground of spring. An-oper is, be muste make must be lined with stones. bis welle, whanne it is depe ynow, wyth lyme & ston, and 32 banne wil it dure & nozt fayle.

and sin, and the vour corporal

1 MS. in margin: 'nota duo.'

Gravel and sand signify your idleness.

ffirst bou muste avoyde be grauel & be sand 1! bis grauel & & sand is ydelnesse & ese, wuth-oute fruytfull occupacyoun. bows bou be clene fro wose & watur and lustys, & standyst stylle ydel, wyth-oute good occupacyoun, bou art but bareyn as 4 grauel & sande, bat beryn no fruyte, secundum crisostomum, in inperfecto, omilia xxa. And bou art heuy as sande in slugnesse; as be man first slayn of moyses afterward was hyd in be sande, so bou first art slavn of Movses, qui interpretatur Aquaticus, 8 bat is of wattry wose of synne, and afterward bou [art] hyd & wrved & persched & deed in be sonde of vdelnes. 'Movses percussit egipcium & abscondit eum zabulo 2.' pus watery wose of synne sleth be egypcyan, and hydeth him in be sond of 12

idle thoughts,

which consists of vdelnesse. bis gravel & sonde is iii, fote depe. but on fote is in be herte, bat is, vdel thoustes. 'Peruerse cogitaciones separant animam a deo'; sap) primo's. wycked thoustes departyn mannys soule fro god. Crisostomus seyth: wo to 30u 16 bat speryn out of zoure herte be mynde of cristes passioun & his goodnesse, with zoure wycked & ydel thoustys, & haue made zoure herte an hoggys cote & a denne of theuvs, bat is, a dwellyng-place of feendys! As ze haue schett crist out of zoure 20 hertys, wyth zoure euylt thoustes, so crist schal schette zow out of heuen, and wyth feendys, whom ze haue receyuyd, ze schal dwelle/ perfore, caste out bis sande & grauel of zoure vdett & euyll thoustes, for his is he firste fote in depthe.

idle words.

The secunde fote depthe is in hi tunge, hat is, ydel & euyl C woordys. Of every ydel woord bou spekyst bou schalt zyve acountys at be day of dome, Mat. xij.4 Crisostomus seyth: wo! wo! to ydel & wycked spekerys! 3if bou haddyst openyd 28

obere slaundere, berfore zellyng, roryng, & wepyng, bou schalt

bi tunge & stynkyng mowth to haue praysed | bi god, bou [Fol. 73 b.] schuldest haue sungyn wyth aungellys in heuen, wyth-outyn ende, 'Sanctus! sanctus! dominus deus omnipotens,' holy! holy! holy! almysty god! & for bou hast nost openyd bi mouthe 32 to prayse bi god, but spekyn ydell woordys & iapys, lesynges &

¹ MS. in margin: '1. ociositas.'

² Exod. ii. 12.

4 Matt. xii. 36.

³ Sapientia i. 3.

cryin wuth feendys in helle, wuth-outvn ende, 've! ve! ve! auante sunt tenebre!' wo! wo! wo! grete arn my therknessis in peyne! be mouth bat lyeth in ydel woordys sleeth be soule, Sap. i.1 4 & j. ad cor. xv. wycked & ydell woordys corruptyn gode manerys. berfore, delue out bis sande, bis grauel of bi tunge. bat is, ydell & euvil woordys, for bis is be secunde fote in depthe!

¶ But be iii, fote in depthe is vdelnes in bi dedes bat is and idle deeds.

whanne bou leayst 4 occupacyoun of gostly profyst, & werkyst dedys of vanytees & of no profyst ne of frute to bi soule, sevnt Austyn seyth: O bou vnprofyteable & drye tre worthy to euer-

12 lastyng fyir, what schalt bou answere at be day of dome. whanne al be tyme of bi lyvyng schal be inquiryd of be how bou hast dyspendyd it in ydell werkys? Crisostomus seyth in imperfecto, omilia xxvia: who is vdel? he but thynketh nost,

16 spekyth nozt, ne werchyth nozt, to be worschipp) of god. 3if bou stele, bou art nost vdel, but bou art deed, sif bou releue nost be poore wyth bi good, banne art bou ydel, for bou doost noat be werk of god. aif bou be drunke or glotoun, bou art

20 deed & nost ydell. zif bou kepe mesure in etyng & drynkynge, & zeuyst nozt berof to be pore, banne art bou ydel, for bou doost nort goddys werkys, bat is, almes-dede. gif bou leue all dedly synne, & kepyst be in veyn & in ydel restyng bat bou

24 wylt nost occupye be in goddys werkys, banne art bou ydel, for it is nort ynow to forsake bi synne & ben ydel fro gode werkys, It is not enough but be muste forsake bi synne & don gode werkys. 'declina sake your sin, a malo & fac bonum e!' bat bou mowe seyn wyth be apos-good works.

28 telvs7: lo. we forsake alle binges, bat is, alle synnes, & we followe be in bi werkys. berfore, sif bou wylt nost be deed in dedly synne, ne ydel & vnfruytefull as sande & grauel, forsake bi synne & do wel! 8 'Sint lumbi vestri precincti, id est, a pec-32 cato, & lucerne ardentes in manibus vestris, id est, lucidum

¹ Sapientia i. 11. ² 1 Cor. xv. 33.

⁴ MS. gostly crossed. 3 MS, in margin: '3, opera vana.'

⁵ MS. drynk-kynge. ⁶ Ps. xxxiv. 14, and xxxvii. 27. ⁷ Matt. xix. 27; Mark x. 28; Luke xviii. 28.

8 Luke xii. 35.

exemplum sit in operibus vestris.' Crisostomus seyth: he bat werkyth nozt goddys werk in bis world, but stondyth stylle ydel, & werkyth vanvtees, etvth & drynketh & wastyth vytavles of god, & seruyth hym nost, in be ober world he schal fastyng a be put oute of goddys hows, whanne obere hat han wrougt wel here goddys werk schal be takyn in-to goddys householde, & etvn of be mete of lyif. Idel thoustes, woordys, & dedys, it arn as grauelt & sande; for be kyrnelys of be grauel or of sande 8 are numberless, arn wyth-oute noumbre, so bin ydel thoustes, woordys, & dedys, arn with-outyn noumbre, & barevne as sande with-oute profyst. & varying, discordeng asundre, departed in-to dyuerse dysirte, none hangynge wyth oper as kyrnellys of grauel. Fis 12 sand & grauel of ydelnes is no ground to settyn on oure stonwerk: wherfore you nedyth to takyn a spade, & deluyn out bis grauel & sande of vdelnes. bis spade muste [be] clennes, of which I wyl telle | zow an-ober day. 16

[The Young Sinner who could not be saved by Prayers.]

Ex vitis patrum 1. A zong man was tempted in herte with Of ydell thoustys, & to ydel woordys, & to ydell dedys of vanytes. & to leccherye. he prayed an old man to pray for hym. be 20 old man was an holy lyuere. be old man prayed for him, & be gung man synned neuere be lesse. On a nyst, in a vysioun. be old man seys be song man syttyng, & dyuerse feendys in lykenesse of wommen pleying a-forn hym, & he 30nge man 24 hadde grete delyste in here pley, As be old man thouste in bat vysioun. & be gode aungyl of bat rung man was wroth arens hym, for he ros nost vp & prayed to god of helpe/ On be In the morning morwe after, be old man seyde to be zung man: 'brothir, it is 28 bi defaute but my prayerys arn nort herd of god for be; for I seye his nyat how feendys temptyd be to wycked thouatys, woordys, & dedys, & bou sate stylle in ydylnesse & ese, & woldyst nost ryse to avoyde hem with bi prayere, but haddyst 32 delyst in bo ydeff thoustes, woordys, & dedys. and berfore bi

1 MS. in margin: 'narracio.'

he told the young man

Idle thoughts. words, and daade

barren, and incoherent as the sand.

unfit for building upon.

[Fol. 74 a.]

An old man

prayed for a young sinner.

who continued in sin, never-

theless. In a vision, he saw

fiends, and how his good angel

was wroth with him.

the youth tempted by

good aungyl was sore agreuvd wuth be, how schulde temptacvoun of vdel thoustys, woordys, & dedys, avoyde fro be be my prayerys, but bou woldyst laboure & praye also? A syke that, without 4 body bat wyl nost leue noyous metys & drynkys may nost ben tions, all prayers hole & curyd bat whyle be medycyne of his leche bou vsyst ydelnesse, ease, & reste, noyous to bi soule, in seknesse of temptacyoun, berfore, fro bise temptacyouns bou 8 mayst noat be curved be my prayere.'

Ry3t so, should be unavailing.

berfore, bou bat syttest stylle here in cherch, vnocupved (The idle one & thynkest on bi muk & on ober vdelnes. & spekvst vdelt woordys, or slepyst as a beste in goddys seruyse. & be tempta-12 cyoun of feendys 1, & nort wylt arvsen in bin herte wuth deuocyoun to clensyn out be ydel thoustys & woordys wuth bi prayerys, ne wyth holy mynde of cristes passioun, how thynkest bou to be sauvd wyth ober mennys prayere, & wylt nort helpe may not be saved by the 16 berto bi-self wyth bi prayere? pravers of others.)

> so wilt thou pains of hell.

Ex vitis patrum 2. A 3ung man seyde: 'what schal I do? The youth asked what he should eueremore ydell & wycked thoustys sle me in herte.' pe olde do. The old man man seyde: 'whan be modyr wanyth here child, sche wetyth replied: 'As a mother weans 20 here tetys wyth sum byttere thyng, & so be chyld felyng ofte her child by applying some bat bytternes leuyth his soukyng³. So bou putte bin herte in biter decoction to her breasts, byttere thougt of bi deth, & in thougt of byttere peynes endles, be saved from in helle ordeynyd redy for be, but bou amende be; thynke in temptation by thinking of the 24 bin herte as a synfull wrecche thouste in his herte, secundum Jacobum de Vitriaco: bei bat are dampnyd, schal bei be sauyd after a Mt zere? thynke bou, "nay." what after MMt zere?

thynke bou, "nay." what after as many thowsand zere as dropys 28 of watyr arn in be se? thynke bou, "nay." and 3if bou thynke bus, banne schal bi thougt be troubelyd and a-dred, & banne it schal begynne to putte awey ydel thouztys, woordys, & occupacyouns, & banne schalt bou thynke bat fleschly folke arn foule 32 blynded wyth be feend in here ydelnesse, bat for a schort tyme

1 A gap?

² MS. in margin: 'narracio.' The first story continued.

³ MS. in margin: 'exemplum bonum.'

of lyvyng here myspendyn it in ydelnesse & in vanyte, & dampnyn hem-self to endles peyne.'

berfore, with bis bytternes forseyd, putte fro be be tetys of vdvlnes, bat bou souke no more ber-of for no delyst! Caste 4 out his grauel & | his sond of ydelnes, wuth good occupacyoun! [Fol. 74 b.]

[The Devil writing Idle Words on a Scroll.]

The Devil wrote on a scroll the idle words spoken during holy service. In an effort to stretch it with his teeth, he knocked his head against the wall.

Jacobus de Vitriaco seyth bat a feend in a cherch wrote ydell woordys, & iangelynges, & rownynges, & whanne his rolle 8 was ful wretyn he sette on his teeth to drawe out his rolle largere & breddere, but he myste wryte beron more, as he drewe with his teeth on be rolle his heued smote agens be wall. An holy man sev; him, & seyde: 'what doost bou 12 feend?' be feend sevde: 'I wryte rownynges & talys spokyn in bis cherche.'

I trowe be feend hath nede to drawe lengere & braddere his rolle here; for it is ellys to lytel to wryten on alle be talvs 16 tolde in his cherch, for it is neuere lefte, but it be at sacre, for prechyng, ne schryfte, ne schame, ne dreed of god ne of be world. but bey amendyn hem, bei schuft be pervsched both body & soule! 20

[The Talkative Nun burnt in the Upper Part of her Body.]

The body of a talkative nun

by fiends, and

the upper part was burnt before an altar.

2 A numne, chart of body but vdel in woordys, in japys, & in foly speche, & delyzted perin, sche devid, & was bervid in be cherch. be next uy;t after, be kepere of be cherch sey; here be 24 was cut through led wyth feendys a-forn an awtere. be feendys, wyth a brennyng sawe, kuttyn here in be myddys, & be ouer part of here bei brentyn fro be wast vpward for here ydell woordys. be nethir parte fro be wast dounward was hole, for sche was chast in 28 body. And on be morwe, on be paument it was verryly sen where sche was brent.

¹ MS. in margin: 'narracio.' Cf. the same story on p. 115, l. 8.

² MS. in margin: 'narracio bona contra verba ociosa.'

I drede me, panne, 3e pat arn ydelt in woord, thoust, & dede, schal be brent & sawyd wel werse pan sche was, but 3e leuyn it. perfore, caste oute pe grauel & sand of ydelnes wyth good occu- pacyoun, pat 3e be sauyd fro sawyng & brennyng of feendys to ioye & blysse euere-lastynge! To which blysse, &c.

Capitulum xxxvijm.

De Mundicia & humilitate.

The oper day I teld 30u how 3e schul castyn out of 30ure pytt grauel & sand of ydelnes, pat is, of ydel thou3tys, The gravel of Idleness must woordys, & dedys, to makyn 30ure pytt deppere in perfeccyoun; be cast out for it is to scheld. Now schal I telle 30u of pe spade where12 wyth 2e schul delue 30ure pyt deppere.

bis spade muste be clennesse 1. be scho berof is clene with the 'spade

thouztis, be heued berof is clene woordys, be handyl perof is which has three parts: first clene werkys. To be firste loke be scho of bi spade be a clene pure thought for a shoe.

16 herte! lete bin herte delue depe & scharpe to thynke what scharp peyne & deth crist sufferyd for be. thynke how he gratitude to god made be to his lyknesse, & bouzte be wyth his precyous blood.

binke what peyne he sufferyd for be. think how he fedyth

20 be & sauyth be, & how he schal rewarde be in endles blys, 3if bou loue hym & worschipe hym. thynk how fals & vnkynde bou art to hym. bou dredyst, louyst, seruyst, & worschepyst, more bi body, be world, bi rusty monye, bi rotyn muk, be

24 feend & synne, þan þou doost þi god. thynke, but þou amende and the dread of damnation. Þis, he schal dampne þe² in endles peyne. Gregorie seyth, þere may be no more woodnes þan for a schort dely3t & luste in herte, for þi synne to be boundyn to endles peyne, & to lese

28 be kyngdom of ioye. perfore, late bis scho of bi spade, but is, bis clene & | scharp dredful mynde deluyn doun depe into be [Fol. 75 a.] rootys of bin herte, and ber-wyth schalt bou deluyn oute be

¹ MS. in margin: 'vanga mundacia.'

² Added by later hand above the line.

gravel & sande of bin herte, of ydelt & euyll thoustys. Ps.1 'Memor fui dei mei & delectatus sum.' In alle bi thowatys thynke on bi god, & he schal rysten bi weyis. Prouer. iii.3 Wyth bis thought in god delue oute delvat of bin olde synne 4 passyd. delue out consent of synne for to come & euyl purpos, bat bou enclyne nost berto. delue out desvir of synne presente bat bou art temptyd in & wyl & dede. secundum doctorem: 'Purificate corda vestra.' Jac. iiijo.3 do oute be ruste of ydelt 8 thoustys fro source herte, & it schal be a clene vessel of god. prouer. xxv.4 'Aufer rubiginem de argento, id est, de iusto corde. & egredietur vas purissimum, id est cor mundum & vas dei.' banne schalt bou be blyssed & se god. 'Beati mundo 12 corde : quum ipsi deum videbunt 5.'

The head of the spade must be clean speech.

To be secunde, be heved of his spade muste be clennes in \mathbb{H} tunge 6. prouer. xvj.7 'Sermo purus pulcherimus est.' Clene speche is euermore favrest. with be heued of bi spade, but is, 16 clene speche, clene woordys, delue out be sonde & be grauel of ydel woordys. delue out lesynges, iapys, rybawdye, chydynge, bachytyng, dyspysing, fals & horryble sweryng. Ps. 'Domine quis habitabit in tabernaculo tuo?' Et sequitur: 'qui non egit 20 dolum in lingua sua.' lord, who schal dwelle in heuen? he bat spekyth no dysseyst, non euyll. Ps. bou bat hast louvd to speke wyckydnes more ban goodnes, 'dilexisti iniquitatem magis quam loqui equitatem; ' perfore god schal distrove be in 24 bin ende. he schal schredyn be, he schal stubbyn be vp rynde & roote fro be ground of lyif, bat is, fro be blysse of henen. Ps.10 'destruct te in finem, eucllet te, & emigrabit te de tabernaculo tuo, & radicem tuam de terra viuencium.' berfore, wyth 28 clennes of spekyng in be heued of zoure spade, delue out ydelnes of woordys, of bacbytyng, of obis, of warving, of dyspisyng, of chydyng, of lesynges, of iapys, & of foule woordys. Ysa. iij.11

¹ Ps. lxxvi. (lxxvii.) 4, ² Prov. iii. 6. ³ James iv. 8.

⁴ Prov. xxv. 4. ⁵ Matt. v. 8.

⁶ MS. in margin: 'mundicia lingue.

⁷ Prov. xv. 26. ⁸ Ps. xiv. (xv.) 1, 3. ⁹ Ps. li. (lii.) 5.

¹⁰ Ps. li. (lii.) 7. 11 Isa. lii. 11.

'Mundamini qui fertis vasa domini.' Beth clene in tunge ze bat bere vessellys of god. Prouer. xilii.1 'Qui custodit os suum custodit animam suam'

To be iii.. be handylt of bis spade muste be clene occupacyoun The handle must be good 5 in werkynge². Jerome, 'Semper aliquid boni facito, vt inueniat works. te diabolus occupatum.' Stande nost ydel, but alwey do sum good dede, bat be feend fynde be occupyed & nort ydel. Jac. 8 iiij. Mundate manus vestras.' Makyth clene zoure handys, bat is, youre werkys. lord, youe me clennesse of my werkys!

Whanne bou hast doluvn out be sonde & grauel of vdvlnes When the gravel 12 out of herte, tunge, & dede, banne schalt bou fynde ynder be grauel bere pride was first a-bouvn, a syker & a clere grond be-nethe, & pat ground is lownes contrary to pride 5, pat was you will find the first abouyn him. how schalt bou knowe pat ground of low-Humility'

sevth be Ps.4 'Puritatem manuum mearum retribue mihi.'

where Pride had been before. in worlthynes, but wrecchyd & vnworthy, haldyng obere bettyre [Fol. 75 b.] ban bou; banne hast bou founde bat grownd. God hath groundyd alt erthe on nouzt, Job xv.6, bat is for to saye, god

so hath sett & groundyd in mannys soule on nouzt, bat is, on be ground of lowness, whenne man haldyth hym-self nougt. As gold excellyth alle metallys in price, & bawme excellyth alle lycourys, & drawyth lowest doun to be botme of a vessell and 24 to be ground, Ryst so, lownesse excellyth in precyoushed alle

I vertuve 7, & euere drawyth doun to be neberest place. Sap. vii.8 'Omne aurum in comparacione [illius] arena est exigua.' Al manere gold is but as a lytel grauel in regard of lownes.

28 In a braunche of a tre standyng ryst vpward is nost heur Straight trees ladyn wath fruyte, ne on eer of corn standyng ryst vpwarde and upright is full & heuy wyth kyrnell. Ryzt so, man or womman raysed

stalks no grain.

² MS. in margin: 'munda occupacio in opere.' 1 Prov. xxi. 23.

⁴ Ps. xvii. (xviii.) 21. 3 James iv. 8.

^{5 &#}x27;humilitas contra (?) superbiam'—'humilitas quomodo cognoscitur (?).'

⁶ Job xxvi. 7 (?).

⁷ MS. in margin: 'humilitas excellit omnes alias virtutes.'

⁸ Sapientia vii. 9.

vnwarde in pride is bareyn wuth-oute fruyte of vertuys 1. A bowe full of fruyte, an eer full of corn bowyn dounward to be erthe: Ryat so, aif bou be in lownes, bou art full of fruyte of vertuys, heur ladyn wuth gode werkys, berfore bou bowyst 4 dounwarde. & beholdyst be erthe, bat is, be fylthe, be freelte, & be wrechydnes, of bi flesch. Sevnt bernard seyth2: se where-of bou come? of foul & of vnclene seed, & be bou a-schamyd, se what bou art? a sacche full of dunge, & be 8 bon sorv, se what bon schalt be? wermys mete, whedir schal bi soule in bin ende, to peyne or iove? bou wost neuere. drede bou sore banne. sif bou bowe bus dounwarde, banne hast bou founde be ground of lownes. A sterre 3 semyth lytel 12 to oure syst. & sit, in truthe, it is more ban all erthe: Ryst so, holde bi-self lytel, & sette no price be bi-self, & banne, in ground of lownesse, bou art gret in syst of god. Eccles. iii.4 'Quanto magnus es, humilia te in omnibus, & coram deo in- 16 uenies graciam.'

Think thyself little, and thou shalt be great in the sight of God!

3if bou of a pytt take watyr wyth bi pot 5, bou muste E bowyn bi pott to takyn in bat watyr, or ellys puttyn bi pot depe doun on be mowth to reseyue bat watyr; Ry3t so, 3if 20 bou wylt haue in-to bi pytt a spryng of watyr of grace, be muste bowe be pott of bin herte depe doun in lownes bat be watyr of grace mowe entryn bin herte. Eccles. ix.6 'Vas admirabile opus excelsi.' banne schal bin herte be a mervelous 24 vessel be be werk of god.

Pride

is like a high mountain; it is dry, hard, barren, and giddy. Pryde chesyth hyze hylles, pat is, hyze worschepys & pra[i]singes; lownesse chesyth valeys, pat is, lowe degre, lowe estate.
In hyze hylles of pryde arn iiij. wyckednessys e, pat arn, 28
dryched, hardhed, bareynhed, & a foul fall doun. for prowde
men arn drye wyth-oute wepyng & deuocyoun, harde in herte
wyth-oute compassioun, bareyn wyth-oute good werkyng, & in

¹ MS, in margin: 'exemplum bonum.'

² MS, in margin: 'dicit Memento vnde venisti . vbi es & vbi futurus.'

⁵ MS. in margin: 'Exemplum bonum.' ⁶ Ecclesiasticus xliii, 2.

⁷ MS. in margin: 'Superbia.'
⁸ MS. in margin: 'nota 4°
⁷

here ende bei schal haue a foul fallyng, bat is, to be depe nytt of helle. for be heyzere in pride be lowere in peyne, be more The higher thy gloryous in worschip be foulere in helle, be heyzere & be shall be thy fall.

4 gladdere in souereynte be deppere & be sorvere in hard fyir endeles. berfore, delue doun wuth bi spade in-to bin herte & caste out ydelnesse of thoustes & of pride, tyl bou fynde be ground of lownes, & come to a spryng of grace; for

8 'superbis | resistit, humilibus dat graciam, Jac. iiij. Prowde [Fol. 78 a.] folk god wythstandyth, to folk in lownes he spryngeth his grace.

[Abbot Macarius watching the Devils in Church.]

2 A feend seyde to Macharye be abbot, 'go we to be cherche 13 & se what bei do bere.' be abbot seyde, 'feend, what hast bou to don with hem at cherch?' be feend sevde, 'Abbot. come & se what we do ?' be abbott wente in-to be chirche, Abbot Macarius

16 & see ouyr-all in be chirche dyuerse feendys smale as chylderyn, devils in church blewe as men of Inde 3, rennynge al abowte in be cherche, & and tempting the congregation scornyng bere euery man, makyng a mowe, & puttynge here with all kinds fyngerys to be eyzen of summe, and bei sleptyn, & whenne bei

running about

- 20 awokyn be feendys grecyd here lyppes wyth here oynementys in here box. & banne be folk langelyd, & telde talys. After bat bei were werv of iangelyng, be feendys skyppedyn a-forn hem in lyknes of wommen, & panne bo men in here herte were
- 24 temptyd to leccherye. A-fore summe be feendys drouyn beestys. & banne bei thougtyn on here beestys. A-forn summe be feendys teldyn nobelys, & panne po men settyn here thoust on here tresoure. A-fore summe feendys komyn as merchauntys,
- 28 banne bo folk thoustyn all on byggyng & sellyng. A-fore summe feendys komyn as tylmen wyth here hors & carte, and banne bo folk settyn, all herte on husbondrye, on here lond & tylthe, on here howsyng, & on here wordly good. so be feendys

² MS. in margin: 'narracio bona.' ¹ James iv. 6.

³ The original in Vitæ Patrum (Migne, Patrol, Lat. vol. lxxiii. p. 765) has: 'videt quasi parvulos quosdam pueros Æthiopes nigros per totam ecclesiam discurrere.'

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made hem ydell ouper in thouztys or in iangelyng, or in vanytes. Why was pis grauel & sonde of ydelnes in hem? be temptacyoun of pe feend; for pei were hyze in pride, & ydel fro gostly occupacyoun, and myzt fynde no ground of lownes, & per-fore 4 pe spring of pe watyr of grace was stoppyd out of hem & dryed fro hem. pe abbot seyde to pe feend, 'why do ze pus to pis folk in cherche?' pe feend seyde: 'for, on werke-dayes, men serue pe world and nozt god for besynes, per-fore, on pe haly-8 day, whan pei schulde serue god, we lettyn hem wyth ydelnesse in thouztes, woordys, & occupacyouns of vanytes, wyth sleep, wyth ydel pley, for to be syker of here soulys, be-cause pat pei serue god neythir werkeday ne halyday, but pei serue vs, pe 12 world, & here flesch.'

They told the

that they were making sure of people's souls.

loo, takyth hede to pis tale, for I rede it in vitis patrum. comyth down fro pryde. deluyth oute pis grauell and pis sande of ydelnes. deluyth down depe in lownesse, tyl 3e fynde a 16 springe watyr of grace, to flowe 3ou vp in 3oure ende to be hyll of ioye. Ad quod, &c.

Capitulum xxxviijm.

De humilitate & timore filiali.

20

I have told 30u here-beforn to castyn out of 30ure pytt 3 pe watyr of curse, pe wose of synne, pe sonde & pe grauel of ydelnes, & to deluyn 30ure pyt deppere in lownes tyl 3e fyndyn a watyr-spryng of grace. 3it now schal I telle 30w more 24 of pis grond of lownesse, how 3e schal deluyn doun per-in depe for to fynde a spryng of grace.

From the 'ground of Humility' springs a 'well of grace.' Humility is like a valley, which is moist, soft, fertile, and safe.

In valeys of lownes be iiij. profytes', pat arn, pe moysture, wetched, softhed & neschhed, frugtfulhed, & sykernes. for pei 28 pat arn in lownes arn wete & moyste in wepynge & in deuocyoun, nessche & soupple in | softnesse & compassioun, fruytfull in werkyng, syker & trusty fro hye fallyng. for pe lowere

[Fol. 76 b.]

1 MS. in margin : 'nota 4or.'

a man 1 is, be esvere & be softere is his fall zif he falle, ber-fore. crist byddeth be sytten in be lowest place. 'Recumbe in nouissimo loco.' luc. xiij.2 for who-so sitte in be lowest place, he

4 schal haue his place in pes wath-oute stryif. Ps.3 'In pace factus est locus eius.' Smale lytell fyssches skyppyn thruz be Small fish maskys of a nett in-to be watyr, & lyven, grete fyssches hange net, large ones stille in be nett, & arn dede 4; Rvat so, grete prowde folk

8 hangyn in be feendys nett, & arn dede in soule, lytell smale folk in lownes scapyn thruz be nett of be deuvl in-to be watur of grace. ffigure 5 here-of iiij. Req. xxiiii, o 6. be kyng of Caldeve wente in-to babilonve. & grete ryche & proude men he toke to

12 hys prisonerys, & smale & pore folk he late go; Ryat so, be kyng of helle, be feend, takyth proude men to his prisonerys. & smale folk in lownes & in pouerte, he letyth hem go, for bei scapyn fro hym in-to grace.

This ground 7 of lownes is viij. fote depe. be ouer-fote is The eight parts 17 homly & lowly to be pore. Eccles. iij. 08. 'Omne animal diligit 1. To be kind suum simile.' be secunde fote is, fle worschipp & preysing as the poor; crist dede, whanne be comouns wolde have made hym here ship and praise;

crist dede, whanne pe comouns worde naue made hym here suffer 20 kyng. Ioh. vo 9. be iij. fote is, suffere lowly dyspyzt & repreef scorn and reproof; as dauid whan he was veryid & cursyd of Semey; opere wolde haue lettyd hym bat cursyd him so, & dauid seyde: lete hym be, & lete hym waryin me, ij Reg. xvij. 10; and as be apostelys 24 wentyn eniovinge fro here aduersaryes bat dyden hem dyspyst for be name of ihesu crist, Act. v.o 11

be iiij. fote is bis, forsake non offyse, bow; it be vnworthy 4. to serve humbly; & of lytel price. forsake non vnclene labour, but lowly take 28 all defowle in euery occupacyoun as abbigail, whan sche schulde be weddyd to kyng dauid, lo, bin handmayde & seruaunt, redy to wassche be feet of my lordys seruauntys. j. Reg. xxv. 12 be v. fote is pis, be pour lowly 3if nede be to suffre deth for ihesu 5. to be ready to die for Christ;

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<sup>3</sup> Ps. lxxv, (lxxvi.) 3.
<sup>2</sup> Luke xiv. 10.
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⁴ MS. in margin: 'exemplum bonum.'

^{6 2} Reg. xxiv. 14 seq. 5 MS. in margin: 'ffigura.'

⁷ MS. in margin: 'fundus humilitatis habet octo, 1, 2, 3,'&c.

⁹ John vi. 15. ¹⁰ 2 Sam. xvi. 10. 8 Ecclesiasticus xiii. 19. 12 I Sam. xxv. 23 seq. 11 Acts v. 41.

6, 7, and 8. to submit to superiors, equals, and inferiors.

and for his truthe, as cryist dyde for be. Ad Phit iii. be vi. fote is his be subjecte to bi souereyn, & preferre be nost aboue bi peerys. be vii. fote is bis, be subjecte to bi perys, & prefere be nost aboue bi subjectys. be viii. fote is bis, be subjecte 4 to bi subjecte, & preferre be to no persone, but lowly vndernutte be to alle obere in subjection in bin herte, & halde alle obere worthvere ban bou, with bi spade of clennesse in herte, tunge & dede. glossa Mat. iii.º 'Subesto maiori, non preferas 8 te equali; subesto pari, non preferas te minori; subesto minori, & nemini te preferas!' Delue out be grauel & sond of ydelnes & delue depe thruz bis viij. fote depthe of lownes! & banne art bou depe ynow in grond of lownes, and banne schalt bou 12 funde under bat grounde of lownes a spring of grace. Sevnt gregorie sevth: but bou loue grace be holy gost may nost entryn in-to be. 'Si humilis & quietus non fueris, non potest habitare in te gracia spiritus sancti.' for god sendyth be watyr of grace 16 in-to lowe | valeys, bat is, in-to folk lowe in beryng owt-warde in gouernaunce, & lowe in herte inwarde. Ps.2 'Emittit fontes in convallibus.'

[Fol. 77 a.]

The first gift of the Holy Ghost is Fear,

What is pis grace? dreed. pat is pe first 3yfte of grace of pe holy gost. pis grace springeth in pe grounde of lownesse. 21 Thomas de veritate dicit, 'Timor expellit superbiam.' Drede of god puttyth out pride. Thomas de veritate he seyth, pere be [vj.] manerys of drede. first, dreed of kynde hat is, dreed 4 to dyen, as crist dredde his deth. Mat. xxvj. Cepit iho pauere & tedere.' pis dreed is neythir mede ne synne. pe secunde dreed is drede of pi lyif of pi body, as whanne pou woldyst rathere don a dedly synne pan for to lese pi lyif; 28 pis dreed is dedly synne, as petir forsooke crist for dreed of his bodyly lyif. Mat. xxvj. perfore seyth crist: drede no3t hym pat sleth pe body but dredyth hym pat sleth

of which there are six manners:
1. the fear of death;

 anxiety for one's bodily life, a deadly sin;

¹ Philipp. iii. 10 (?). ² Ps. ciii. (civ.) 10. ³ Cf. p. 166, note 2.

MS. in margin: 'jus. timor nature.' 5 MS. above the line.

⁶ The quotation points to Matt. xxvi. 37, confounding this passage with Mark xiv. 33.

⁷ MS. in margin: '2. timor vite.'

⁹ Matt. x. 28.

^{*} Matt. xxvi. 69-75.

be sowle. be iii. dreed is wordly dreed, bat is, whanne bou 3. Fear of the hast leuere do dedly synne banne for to lesin bi wordly good: bis wordly dreed is dedly synne, as it was to be iewys. bei a deadly sin.

- 4 slewyn crist for dreed, bat he schulde ellys haue takyn awey here place & here folke. Joh. xijo.1 pe iiij. dreed is dreed of 4 Fear of Hell, though some-helle 2, more princepally for dreed of peyne ban for dreed of 3 times conducive to amendment. wretthyng of god. bis dreed is whanne bou abstevnyst be fro
- 8 synne, or art schryuen, or dost ony good dede fro dreed of helle & thynkyng in bin herte, ne were helle to punysche bi synne *. bou woldvst nost amende be, but bou woldvst bat no pevne were, but bou myztyst vsyn furth bi synne, bis drede allone
- 12 schal neuere brynge be to heuene. Ro. viij. 'Non accepistis is unavailing for spiritum seruitutis.' be v. dreed is, whanne tou leavest bi synne 5. Fear of God princepally for dreed of god 6, for dreed of his wretthyng, & also for dreed of peyne. bis dreed is be firste zyfte of grace of be the first gift of
- 16 holy gest, but is, be water of grace but spryngeth in be ground of lownesse. 3if bou haue his dreed of grace bou dredyst to be pevned ber-fore in helle; but ait bou dredyst myche more bat bou hast wretthyd bi god, & bat bou schuldyst be departyd fro
- 20 hym. As brystell bryngeth in a threed of a cordewanere in-to Simile of the a scho, so bis dreed bryngeth in grace to mannys soule. be a combler's brysteff is oute when he threed is in; ryat so, whan grace is in be drede, dreed goth oute, as whan be threed goth in
- 24 be brystell is owte. 'Perfecta caritas foras mittit timorem.' Joh iiij.7 bis dreed is callyd a bygynnyng drede, for it begynneth to bryngyn in grace. be vj. dreed is only dreed for 6. Fear of God's wretthyng of god; & bis is loue-dreed & sone-dreed 8. as be dread,

28 sone aboue alle obere men owyth to dredyn his fadyr, bat he wretthe hym nozt, bows he wyste his fadyr wolde nozt punyssche hym ber-fore; Ryat so, wyth loue-dreed, drede bou to wretthe bi fadyr of heuend in ony dedly synne. thynke in bin herte,

1 John xii. 19 (?).

² MS. in margin: '4. timor gehenne.'

3 MS. god crossed.

The following words crossed in MS.: bou woldyst bat no peyne were panne pat pou myste vsyn forth pi synne pis dreed alone.

⁵ Rom. viii. 15.

6 MS. in margin: 'timor pro timore dei.'

⁷ I John iv. 18.

8 MS. in margin: 'timor filialis.'

bow; bere were non helle ne peyne, & bow bou wystyst for bi [Fol. 77 b.] a special gift of the Holy Ghost.

It is like a precious stone. &c. synne | neuere be punysched, bou woldyst nort wretthyn bi god for dreed of lesyng of his loue. bis is a specyal dreed, a specyal 3yfte of be holy goste & a specyall water of grace, bat spryngeth 4 in be grounde of lownesse. bis dreed makyth oon chast fro synne, & a-schamyd of synne & of euery foul dede. ideo dicitur timor castus, secundum tullium 1. Wyth-outen bis dreed no man may be honeste ne rystfuff. Bernarde seyth, bis dreed is as 8 a schynyng precyous stone 2 of condycyouns in a sunge mannys chere & a messagere of good hope, be hows of a good lyuere, be sustir of good consevens, be tokyn of symplenesse, wytnesse of clene lyif, laumpe of clene lyat, specyal iove of conscyence, 12 kepere of good name, bewte of lyve, be se of vertewys. As marie is mayden and bewte of maydenys, so bys loue-dreed is mayden & bewte of alle vertuys bothe of body & of soule. 3 'Timor domini sanctus permanet in seculum seculi,' bis dreed 16 is holy, bat euere schal dure in a perfyzt lyuere. ecc. ix.4 'timor domini est fons vite.' 3if bou haue bis watyr of grace, bis dreed, in be ground of lownes, bi pytt of lustys is turned in-to a welle of lyif. 20

[The Lord's Wife Charitable to the Levers.]

One day, a leper called at the house of a lord. while he was out hunting.

Jacobus de Vitriaco 5 tellyth bat a lepre on a day com to a lordys place. be lord was oute on huntyng, & he hatvd sore alle leprys. he suffered none to come wyth-in his gatys. his 24 wyif louyd hem wel as sche durste for here lord, & in his absence, often for lownes dyd wasschen here feet, & kyssed hem, & louyd hem, & releuyd hem often for loue-dreed of here god.

¹ Cf. Fabricius, Bibliotheca Latina, tom. vi. p. 277. Tullius Dacus (xiv. cent.), author of 'Lectura super XII. Prophetas minores' and of a treatise ' de potentiis animae.'

² MS. in margin: 'Timor domini quasi lapis preciosus.'

³ MS, in margin: 'Timor domini sanctus permanet in selū selī &c' 'fens vite.' Ps. xviii. 10. The Vulgate reads permanens.

⁴ Prov. xiv. 27. (Not in Ecclesiasticus.)

⁵ MS, in margin: 'narracio bona de muliere recipiente leprosum & iacente eum super lectum sui mariti.'

be lepre cryed at here gate. be lady here-self askyd hym zif he wolde ete or drynke. be lepre seyde, 'I am so feynt in be hete of be sunne bat I may nort ete ne drynke, but I were

4 in bin halle, lady, in be schadowe.' be lady seyde, 'aif my The lady, in lord kome hom, & fonde pe in re halle, he wolde sle vs bothe.' band's cruelty, be lepre wepte & greuyd sore. be lady took hym in-to here took the leper armys, & bare hym in, for he was so feble, and his feet, handys,

- 8 & face, dysfiguryd, scalt, & rotyn a-wey be flesch, & foule he stanke. whan he was born in, he wolde nevber etvn ne drynken tyl he hadde slepte. he prayed be lady for here lownesse & for be love-dreed bat sche hadde to god, bat he myzte slepvn in
- 12 here owen chaumbre & in here owen bed & here lordys, & ellys he schulde be deed. be lady hadde pyte of his wenyng. & dreed to offendyn here god. sche lowly browstyn hym thydere, & dede of his lowys & his schoes, & wassched him foot & body

16 foule stynkynge, & levde hym in here bed, & a softe pylwere and brought vnder his heuyd, & schett to be dore, & wente here way. after, here lord kom hom, and badde here letyn hym in-to returned. chaumbre to slepvn, for it was in be vnder-meel in somvr. be 20 lady targed, for sche was a-dred of here lyif, & of be leprys lyif

husband

also, be lord was wroth, & brast vp be dore, & wente in. But when he he cond out agen onon, & seyde, 'wyif, | hou hast wel arayed [Fol. 78 a.] my bed, it was neuere ere so wel made. but I haue gret wondyr bed-chamber, it was full of 24 where-wyth tou hast made his chambyr so swete wyth spycerye; fragrance, it smellyth as it were very paradyis.' be lady went in, & felte

entered the

be swete smell, but be lepre was go. be lady, wepyng for ioye, and the leper tolde here lord all to-gedyr how sche had do. here lord turnyd lady wept for 28 all to grace, & louyd god & alle leprys in-to his ende.

joy, and converted her lord to charity.

lo, how be ground of lownesse in pytt of lustys in his wyif sprong watyr of grace, bat turnyd here pytt vn-to a welle of lyif, be be whiche pytt sche & here lord were sauyd fro deth 32 to lyif, fro synne to grace, fro drede, fro sorwe, & fro peyne, to endeles ioye. Ad quod, &c.

Capitulum xxxixm.

De Miticia & eius ramis.

Reendys, be ober day I telde 30u bat whanne be wose a of pride were cast out of 30ure pytt, 3e muste deluyn out 4 be grauel benethe & be sande of ydelnes, tyl 3e come to a good ground of lownesse. & in bat lownesse, I telde 30u, 3e muste delue down depe tyl 3e fynde a spring of watyr of grace, bat is, dreed, be firste 3yfte of grace of be holy goste. 3it bis day 8 I schal tellyn more of be ground of lownesse & of meknesse; how 3e schul delue down ber-in tyl 3e fynde be springe of grace, dreed.

Humility with regard to oneself.

bis mekenes & lownesse it hath vij. fote in depthe & vij. fote 12 in brede 1. he firste fote in depthe is his: whan a man knowyth his defawatys & his frealte. Bernard seyth, Mekenesse makyth a man to dyspise hym-self & to knowe what he is. ¶ be secunde fote in depthe schewith pat a man schulde fele his 16 defawtys & his fylthe, how it byteth him in consevens, and banne he is fayne zerne to sekyn hym a confessoure to be clensyd & to castyn oute bat fylthe. The iii. fote depthe is bis: whanne in schryfte here sorwe is grete, & colouryn ne 20 concelyn no poynt of here synne for schame, recchyng neuere how synfull bey be knowe of here confessoure. I be iiii, fote is bis: bou schuldyst coueytyn to ben holdyn synfull, & bow; an-oper seyde, bou art wrecchyd, zit in bin herte & tunge bou 24 schuldyst thynkyn & seyn, bou seyst sooth, bere is none wrecchydere pan I. The v. fote is his: 3if hou gladly here þi defawatys. for bernarde seyth, he þat is very meke wolde ben holdyn vyle, & nozt preysed, for he lokyth aftyr no lose. 28 be vj. fote is bis: whanne bou sufferyst dyspyst ioyfully as dauyd dyde, þat sufferyd Semei his seruaunt to revyle hym foule, and to castyn at hym 2. pat all he sufferyd wyth meke

¹ MS. in margin; 'nota 7.'

² 2 Sam. xvi. 5-10.

herte. þe vij. fote is þis: whanne þou art pore in spyrite, desyring no ryches ne worschip, but delyztyng in herte of vnworschipp, of dyspysing, & of pouert gostly. þerfore crist 4 seyth, blyssed be þe pore in spyrite.

¶ pe firste fote in brede of mekenes is pis: loue pi god wyth Humility with herte | and body. ¶ pe secunde fote is pis: prayse yche man/ [Fol. 78 b.] pe iij. fote is pis: lakke pi-self, & prayse pe no3t/ pe iiij. fote: and one's neighbours.

8 loue pouerte, & be homly wyth pi subjectys/ pe v. fote is pis: serue pou wyth good wyll hy3e & lowe. ¶ pe vj. fote is: fle loos & praysing. pe vij. fote in brede is pis: only and prince-pally truste in god.

for pe firste fote in brede, loue pi god 2, & worschipp in pi Love God feyth. 3if pou be symple of kunnyng, trowe & beleue pe woord of god, wyth-oute sekyng of resouns how it my3t be so, as a 3ung chyld trowyth it sooth pat men sayn. loue & honoure

16 þi god wyth symple mood, & thanke hym of all gode þat he with a simple hath don to þe, As a poure man thankyth hym wyth all his myst þat doth hym good. loue & honoure þi god wyth deuoute prayere. thynk þi-self vnworthy & pray to god wyth terys, with prayer

20 felyng pi-self badde & bare of goodnes, as a chyld pat kan nozt his lessoun, stant nakyd a-forn hys mayster, dredyng, knelyth

doun ful hertyly praying.

¶ ffor pe secunde, preyse an-oper, in herte thynkynge operes Praise your neighbour for wyttes bettere pan pine arn, wyllyng opere mennys wyll to be his virtues, do rathere pan pin owyn, And trustyng more in oper mennys vertewe pan in [pin] owyn. Preyse in pi mowth alle opere mennys goodnes, & puttynge here goodnes beforn eueremore,

28 & here defaw3tys eueremore putte hem be-hynde, and all pat and overlook his faults! is in dowte turne it to be beste, And eueremore putte opere beforn to profyst & to worschip.

ffor pe iij. fote in brede, dyspreyse pi-self in herte, tunge, & Reprove yourselves in your dede s. In herte helde pi-self wrecchydest, vylest, vnworthyest. hearts, putte pi gode dedys be-hynde, & thynke alwey of pin euyll, & mych repreue pi-self of pi mysdedys. Schryue pe of pi de-

¹ Matt. v. 3.

² MS. in margin: 'Dilige deum din tuum.'

³ MS. in margin: 'nota bene.'

28

do penance and faw3tys, 3elde pat pou owyst, do penaunce, & almes-dede, & deeds of mercy! alle werkys of mercy.

Be kind to the

¶ ffor pe iiij. fote, loue pouerte. loue pe companye of poore folk, & helde here manerys in homlyhed. suffere hungyr, 4 thrust, & cold, & opere dyssesys. Aske prayerys of gode lyuerys. forsake rycches.

Be helpful to those in distress!

ffor pe v. fote, be redy to serue pe nedefull. serue als gladly pe leste as pe moste. god wasschyd his dyscyples fete. 8 Mekenes makyth man to serue in viij. maners, pat is, pe meke seruyth redyly, as pe schypmayster redyly sterith pe schyp whan he seeth nede. he seruyth symplely, as a schep goth mekely where his heerde wyll dryuen hym. he seruyth 12 comly, wyth herte & body, his god. he seruyth as doth pe lady pat is buxom & wel plesyd here husbonde, & non oper man in folye. pe meke seruyth comounly as an asse, pat hath as leef to bere whete as barly, rye as gold; he goth as 16 faste for pe smale as for pe grete. pe meke seruyth smertly, & ly3tly, & strongly, and duryngly, as pe sunne, pat pe more it ryseth pe more strengthe it hath.

Shun praise and worship of yourselves!

If for pe vj. fote, fle loos & worschip for wynd of veynglorye, 20 as crist dede. whanne he had fed pe folk, & helyd pe seke, he fledde vn-to a mountayn, & pere he was in prayerys, for he wolde no loos. fle loos for tempest of tunge, as a mayde pat louyth a man peramoure, sche is a-schamyd as sone as sche 24 wott pat ony man perceyuyth it. so doth pe meke man; whanne men spekyn of his maners, panne goth he in-to a preuy place pere he may dresse his thoust to god, & per-in

Place your confidence wholly in God!

he hath solace.

[Fol. 79 a.]

ffor he vij. fote, Truste hou in god ouer att thyng in holy conseyens, in hardy herte, thynke of goddys presence, and he raysed to heuen he holy though. have be world foul & vggly, voyde of al goodnes. despyse he world, & held it but 32 fantasye, & chyldys game & as a dreem. and hanne forsake it, for so doth he meke. he so hardy & trusty in god hat

¹ MS. in margin: 'Miticia & pietas.'

8

20

bou dure abyde & taste be angrys of be worlde, or takyn be deth for goddys loue.

In his vii, fote of depthe & vii, fote of brede in his ground 4 of mekenes, delue bou doun, & bou schalt fynde be spryng of be watyr of grace, bat is, be first 3yfte of be holy gost, be avfte of dreed. to drede god & fle synne, & haue grace to come to blysse.

[Earl Theobald and the Leper.]

OF. Exaumple 1. Thebaldus an erle, ofte, whenne he wente Earl Theobald forby a leprys hows, he wasschyd be leprys fete. & zaf hym a leper's feet. almes. afterward be lepre was deed, be erl com forby be one day, when

12 leprys hows, and wende a wasschyd be leprys feet, but he he had served wasschyd be feet of crist clothid lyche be lepre. be erl felte had washed the feet of Christ: a swete smel, be swetest bat euere he smellyd. After bat be erl went out of be leprys hows, and folk teld hym bat be

16 lepre was deed longe be-forn. be erl thankyd god, whos feet for the leper had he wyst wel, present bat tyme, he had wasschyd in his propyr persone, as he had wasschyd hym be fortyme in his membrys.

Lo, what watur of grace of dreed sprong in bis erl!

[The Bishop of France and the Leper.]

A bysschop in fraunce wesschyd leprys feet. be bysschop A bishop mette be pe weye a lepre. pe bysschop kyssed him. pe lepre seyde: 'Bysschop, for bi lownes, wype wyth bi tunge oute of 24 my nase be snevyl bat hangyth ber-inne, for I may nost suffere

no lynew cloth towche it, for it is so sore.' be bysschop wyth wiped a leper's his tunge lykkyd it out lowly. And in his lykkyng, sodeynly tongue. Suddenly a precious out of be leprys nose fel a precyous ston in-to be byschopys stone fell into his mouth. 28 mowth, schynyng bryst & swete smellynge. & forth-wyth, in be while the leper ascended to syst of be bysschop, be lepre stye vp to heuen.

Lo. in bis lownes how bis precyous ston of grace fell in-to be bysschopys mowth. ber-fore, deluyth depe in lownesse tyl

1 MS. in margin: 'narracio.'

heaven.

died long before.

3e fynde þe ston of grace, þat is, dreed of god, þat is, louedreed, for þat castyth out synne & springeth in vertewe. 'Timor domini expellit peccatum & delectat cor,' Ecc. primo': & it lengyth lyif, Prouer. x°.2 It bryngeth thy soule to blysse. 4 Ad quod, &c.

Capitulum xl.

De misericordia & dono pietatis.

Here be-forn I teld 30u, whan he wose of pride were out of 30ure pytt, whow 3e schul deluyn out grauel & sonde 9 of ydelnes tyl 3e fynde a grounde of lownes & mekenes, and hat meknes, how 3e schul deluyn doun tyl 3e fynde a watyrspryng of grace, hat is, loue-dreed of god.

But now I schal telle zou, zif he wose of envye be out of

Having removed the 'ooze of Envy' and the 'gravel of Idieness,' you will find the 'ground of Mercy' with a well in it. which is Pity, the second gift of the Holy Ghost.

goure pytt, whan ze schul deluyn out grauel & sonde of ydelnesse tyl ze fynden a grond of mercy. And bat mercy deluyth doun tyl ze fynden an-ober spryng of grace, bat is, be secunde 16 syfte of be holy gost, be syfte of pyte 4. Abuyle seyth, be more grauel & sonde is smet & betyn wyth flodys of be se, be more salt & bytter it is; Ryzt so, be more bou be smett wuth ydelt thoustys, woordys, & dedys, be more byttere bou art in synne 20 fro swetnesse of grace. ber-fore avoyde out wose of envye. | and delue vnder hym awey be sonde & grauel of ydelnesse, wyth be spade of clennes, tyl bou fynde a sekyr & a clene ground of mercy. And in mercy delue doun depe tyl be watyr of grace 24 springe, bat is, be gifte of pyte. Mercy is contrarye to envie. Envie enjoyeth of operes dyssese, but Isidre seyth, bere mercy hath rewthe & pyte of otherys harm. per-fore Petyr seyth, Prima Pe. iij.5, Beth compacyent & mercyfull to zoure neyzbours 28 dyssese. þe glose seyth vp-on þis Ps.6 'Misericordia mea & refugium meum,' bat be feend is nort so ouercom of ony oper

Mercy opposed to Envy

[Fol. 79 b.]

¹ Ecclesiasticus i. 27, 12.

³ Prov. x. 27.

³ MS. but now I schal telle 30u crossed.

^{&#}x27;MS. in margin: '2m donum spiritus sancti pietas.' 'exemplum.'

⁵ I Peter iii. 8.

⁶ Ps. cxliii. 2.

vertew as he is of mercy, for mercy to be feend & to envie is contrarye 1. for be feend and be envyous man hath no mercy. Jere, vi.2 Sevnt bernard sevth: Man, aif bou faste, in bat bou

4 dyscordyst nost fro be feend; be feend fastyth, he eete neuere mete. zif bou wake, so doth be feend, he slepe neuere. zif bou be chast, so is be feend, he dyde neuere leccherye. gif you kepe sylence, so doth be feend, he spekyth lytell, gif bou be mercyfull,

8 pat is contrarve to be feend, for he hath no mercy 3. ber-fore, and to the Devil Mat. v.4. Blyssed are bei bat be mercyfull for bei schul haue mercy, bis mercy is a sekyr grounde to fynden be watyr of grace. ffor clerkys seyn, aif bou be mercyful b, bou art amendyd

12 of oberis harm, of oberis foulnesse bou art clensyd, of oberis pouert bou art ryche, of oberis sykenes bou art heyl, of oberis

The charge bou art lysthed. The What menyth bis? sif bou haue mercy & ruthe in bin herte, & compassioun of oteris dyssese, Mercy improves

16 it amendith be, it maketh be clene, ryche, & heyl, & lyzt in bi soule. And also whanne bou mercyfully forzewyst bi wrongys, wyth-oute wreche & rankure in herte, bat is mercy. Eph. ij.6 'Estote benigni, misericordes, donantes inuicem,' Beeth to-gedere

20 benyngne, mercyfull, & iche of zou forzyue ofer. Gal. vj. 'Alter alterius honera portate,' Bere iche of zou oberis charge in ruthe & mercyfull of herte. Mercy excellyth iij. excellent It is superior to vertuys, pat is, penaunce, rystwysnesse, & charyte. Penaunce

24 offervth bi body to god, but mercy offeryth to god bi soule. j. thi. iiij.9 'Corporalis exercitacio ad modicum vtilis est: pietas autem ad omnia.' Mercy excellyth ryztwysnesse, for zif bou torighteousness, synnere be a-ferd to fallyn in bi cause in chapitle of rystwys-

28 nesse, bou mayst apele thens to be concystorye of mercy, bat is, fro be rystfull dome of god to his mercy, sif bou be be prouocayoun of penaunce apele be tyme a-forn be notarye, bi preest. Jac. iiij.10 'Superexaltat misericordia iudicium.' Also

¹ MS. in margin: 'misericordia contraria est invidie. nota bene istum passum.

⁴ Matt. v. 7. ³ Cf. the story on p. 75. ² Jer. xiv. 12 (?). 6 Eph. iv. 32. 5 MS. in margin: 'misericordie virtus.'

⁸ MS. in margin: 'penitencia & misericordia.' 7 Gal. vi. 2.

¹⁰ James ii. 13. 9 I Tim. iv. 8.

and to charity. mercy excellyth charvte 1. charite is be flood of goddys goodnesse, but bis flood kepyth hym wath-inne hys wallys of goodnesse, for he goth nort ouer his brynkes, for charyte louyth only goodnes & gode folk, & to hem comounth 2 his goodnes; 4 But mercy wyth pite flowyth ouer his wallys, & comounyth his good to wycked lyuerys & gode bothe. Mercy is glad of oberis prosperite & hath ruthe & pyte of oberis dyssese. Iuxta illad cor. xii.3 'Quis infirmatur, & ego non infirmor? quis scan-8 dalizatur, & ego non vror?' Syn bis flood of mercy flowyth so plentyuously ouer his wallys to frende & fo, bis is a good moyst & a wattery ground for to have in our welle be-nethyn, here be wese of envie stoppyth hym aboue be-forn. bis moyst ground 12

mercy-kepyth sekyrly be wat yr of grace. Ecc. xxvij.4 'Miseri- C [Fol. 80 a.] cordia viri quasi sacculus cum ipso & graciam habens quasi pupillam oculi conservabit.' Mercy in mannys herte is a sacche with hym hauving grace, whiche schal kepyn hym as be bal 16 of his eyze.

From Mercy comes Pity, the second gift of the Holy Ghost.

In his ground mercy springeth a watur of grace hat is clepyd be 3yfte of pyte, but is be secunde 3yfte of be holy gost. Pyte is goodnes, whiche zyfte is in thre 5, secundum Thomam de 20 veritate 6. On is in worschepung bi god. An-ober is in worscheping bi souerevns, be iii, is in releaving be pouere. for be firste, worschepe bi god in prayere & praysing, worschipp holy wrytt & goddys woord, bat is, beleue veryly bo to, & werke 24 ber-after. And bou bat hast connyng teche it to be peple. worschip bi souereynys, Releue & helpe be pore & bi subjective. bis pyte springeth in be ground of mercy as doth a sparogh. Bartholomeus de proprietatibus, libro xiij.º capitulo xxxiij.º, he 28 seyth, a sparowe 7 fedyth & noryschyth an-oper sparowes bryd, bird forsaken by whan te dame hath forsakyn it; & whanne a sparowe is takyn in a grynde & cryeth, huge multitude of sparwys aboute komyn

As the sparrow feeds a young its mother, or tries to deliver a companion

¹ MS. in margin : 'misericordia & caritas.' ² MS. comoun-nyth. 3 2 ('or. xi. 29.

⁴ Ecclesiasticus xvii. 18. The Vulgate reads: 'Eleemosyna viri quasi signaculum cum ipso et graciam hominis quasi pupillam conservabit.'

⁵ MS. in margin: 'nota 1, 2, 3.' ⁶ Cf. p. 166, note 2.

⁷ MS. in margin: 'exemplum bonum de passere.'

thedyr to-gedyr to helpyn bat sparwe aif bei myate. Ryat so, from a spare. bei bat arn in ground of mercy haue springe-watur of grace & of pyte. 3yf pei se here ney3boure in nede, 3erne pei trauaylyn so ought you to behave towards 4 to helpyn hym out of his nede, wath here good zif bei be ryche, yourneighbours.

& wyth here prayers aif bei ben pouere, bat is to seve, bei zeuvn or lenyn of here good to be nedefull zif bei mowyn, & forzeuyn hem bat mown nort payen, or ellys abyden tyl bei mowe payen,

8 or zif bou be pouere & mayst nozt lene ne zyue, prave for hem wuth compassioun in bin herte. And all bis is pyte, a spryng of grace, be secunde tyfte of be holy gost.

But be sparowe 1 puttyth here bryddes priuely in an evese As the birds 12 of an hows, bat adderys schulde nost come bere-to, & dystroyen ones, hem, vt dicit Vrbanus, libro viij. capitulo vij.º 2 A turtyl 3 also puttyth here bryddes in a priue place bat sche myste be more sekyrly kepyn hem, secundum bartholomeum, libro xij.

16 capitulo xxxv.º Ryst so, sif be grace of pyte is in bin herte, bou dost be werkys of mercy prinyly, bat is to sayn, bow; bou so your deeds doost hem opvnly, fou doost hem in preuv entente desvryng non opyn worschip for hem, as seynt gregorie seyth, 'Sic sit

20 opus in publico, vt intencio maneat in oculto 4.' Do gode dedys opynly to zeuyn good exaumple. "5 Sic luceat lux vestra coram hominibus, vt videant opera vestra bona, & glorificent patrem vestrum.' but loke bou spere and schette be dore of bin herte,

24 þat in þi priuy entente þou desyre no wordly worschiph berfore. or at least your 'Intra in cubiculum cordis, & clauso ostio intencionis, ora deum to remain. concealed from the & fac opera pietatis, & ipse qui videt in abscondito reddet tibi, world, secundum euang 6, & crisostomum super Mat. in imperfecto

28 opere xiij. 3if bou do bus bi dedys of mercy in priuy entent, banne art bou as a sparowe & as a turtyl bat puttyst bi bryddes, but is, bi gode dedys of mercy, in priuy hydde place in

1 MS. in margin: 'passer.'

3 MS. in margin: 'turtur.'

² The quotation probably refers to Rabanus Maurus, De Universo libri xxii. Cf. lib. viii. c. vi. Migne, tom. 111. col. 250.

^{*} MS. in margin: '& misericordie opera pietatis in oculto & publico.'

⁵ Matt. v. 16.

⁶ Matt. vi. 6.

that you may not be tempted into vainglory. più entent, pat pe addere, pe feend, pat foul of raueyn, schal nost dystryen hem wyth veyn-glorye. but pou, wyth pi bryddes, pat is, wyth pi dedys of mercy, schalt in pin ende flyen vp to heuen, & pere schalt pou fynde a syker hows & a syker 4 nest, | to puttyn in pi bryddes & pi-self bope. Ps. 1 'Passer inuenit sibi domum, & turtur nidum, vbi reponat pullos suos.'

Interpretation of the Ascension of Christ

[Fol. 80 b.]

ffigure here-of: Cryist 2 stey fro pe mount of olyuete to pe thyl of heuene. Cryist on englysh is for to seyne anoynted, 8 Olyuete is for to seyne mercy 3, Heuend is pis hy3e hyll. 3if pou be in pe ground of mercy pou art in olyuete; panne art pou crist, pat is to seyne, anoyntyd, pat is, wyth grace, wyth pe 3yfte of pyte pat spryngeth in mercy. pou crist, pat is, anoynted 12 wyth grace of pyte, pat on pe hyl of olyuete, pat is, in hye mercy, schalt in pin ende styin vp to pe hy3e hyll of heuend. per-fore, delue depe wyth pi spade of clennesse in pis ground of lownesse tyl pou fynde pis spryng-watyr of grace, pat is, 16 3yfte of pyte, pat is, tyl pou forzyue pine enemyis, & haue pyte on pe nedefull. luc. vj. 4 'Dimittite & dimittetur vobis.' panne pi pytt of lustys schal turnyn to a welle of lyif, in which grace schal springe to pe worschip of god, to helpe of pi ne3hboure, 20 & to saluacyoun of bi soule.

[The Knight Forgiving to his Father's Murderer.]

A German knight slew the father of another. When he met the son, he fell down on his knees, and cried for mercy.

Cesarius be he seyth pat in theutonia was a kny3t pat slowe be fadyr of an oper kny3t. De sone of pe fadyr so slayn mette 24 pe oper kny3t pat slowe his fadir, & drowe his swerd, & schulde a slayn hym. De kny3t pat slowe his fadyr fyl doun on knees to his fete, & seyde, 'Syre kny3t, I pray pe for loue of him pat deyid on crosse to 3yue mercy to mankynde, haue pou mercy 28 on me.' In pise woordys pe oper kny3t was steryd to mercy, & in pat mercy sprang pe watyr of grace, pat is, pe 3yfte of

¹ Ps. lxxxiii. 4. ² MS. in margin: 'figura christi.'

³ MS. in margin: 'X (christus) dicitur vnctus . oliuetus misericordia.'

⁴ Luke vi. 37. The Vulgate reads: 'Dimitte, et dimittemini.'

⁵ MS. in margin: 'narracio quomodo quidam miles occidit patrem alterius militis . de pietate & misericordia filii militis occisi.'

& kysse te.'

pyte. And so, in bat pyte & in bat mercy, he lyfted hym vp wyth his handys, & seyde to hym, 'lo, for bat mercy & for bat pyte bat ihesu hadde in vs. I wil haue mercy & pyte on be.

4 I forzyue be my faderys deth. & I kysse te in tokene of loue,' Forgiveness was On good fryday aftyrward, bei wentyn to-gedyre to crepyn to On Good-Friday be crosse. whanne be knyst kyssed be crosse, but forsaf his to kiss the cross, faderis deth to be oper kny3t, be crucyfixe halsyd hym abowtyn its arms round the neck of the server of the neck of the his necke, & seyde, 'bou for youe bis kny3t bi faderis deth merchalknish, and for reach a faderis dethered to the server of the server

granted to him. when they went the Crucifix put and forgave him for my loue, & kyssed hym; ber-fore I forzeue be alle bi synnes all his sins.

lo, in bis knystes mercy whiche grace & pyte sprang, where-12 thruz crist spake in bat crucvfixe. & forzaf bat knyzt his synne. So do ze mercy, bat grace of pyte sprynge in zow, Therefore, be whereby zoure synne may be forzouyn. And be water of grace in zoure welle mowe flowe zoure soule heve vp to heuene. 16 quod. &2.

Capitulum xljm.

De Amicicia.

TEre-beforn I teld zou, zif be wose of enuye be cast out of soure pytt, bat 3e schulde delue doun depe tyl 3e fynde be ground of mercy. And in mercy deluyth depe doun tyl ze fynde a watyr-spryng of grace, bat is, be zyfte of pyte. But zit, as for bis day werk, deluyth also in mercy depe tyl ze

24 fynden a syker grounde of frenschipp. And in bat ground 3e The 'ground of Friendship. schul fynde be watyr-spryng of grace, be zyfte of pyte. ground of frenschype is vij. fote depe & vij. fote brode 1.

be vij. fote depthe is vij. skylles, whi we schuldyn louyn. be Reasons why we should love one 28 first skyl is bis: we han alle a fadyr in heuen, bat made vs to another. his lyknes, ber-fore we owyn to be freendys as bretheryn. [Fol. 81 a.] Anober skyl: we are cristenyd in oo baptem, & bougt be o pryse, be o monye, bat is, cristes blood. be iij. skyl: for we

1 MS, in margin : 'Amicicia habet septem.'

haue alle oon truthe, & we ben alle boundyn be oo lawe. pe iiij. skyl: we haue alle o lord, pat holdyth vs, body & soule, vnder his schylde. pe v. skyl: we arn alle felawys in goddys host, pat yche day fyzten as his knyztes, and alle we abyde on 4 warysoun. pe vj. skyl is pis: ffor we arn alle of oo spyrite to lyue gostly as we lyuen here bodyly. thruz pat spirite we are chosyn goddys chylderyn. pe vij. skyl: for we arn alle lymes of o body. pe body is holy cherche, pe heued is crist, & we arn pe 3 lymes. pise arn pe vij. fote in depthe, pat is, vij. skylles pat schulde steryn a mannys herte to loue & to schewe frenschipp.

The seven qualities of friendship are: Innocence,

benignity.

obedience.

charity,

pity,

righteousness.

in be firste fote of brede in bis ground of frenschind is innocence 1, bat is to save, non harmynge, non to dervn ober, 12 no more ban be lymes of oo body, for ech-on is leef. The secunde fote in brede is benignite2, bat is, to suffere, & to be mure. & nost veniable, ne holde wratthe in herte: And as iche lyme sufferyth ober bat hurtyth it & vengyth nozt 16 agen. bis benignite is in bre. It vengyth him nogt. It kepyth noat longe wretthe in herte. It felyth no steryng of hatrede agens his nevyboure. be iii, fote in brede of frenschip is obedience 3, but is, whan bou art buxum to bi souereyns, as alle bi lymes arn to bin herte, besy to don bat lykyth hym. be 21 iiij, fote in brede is charyte 4, bat makyth iche-on to seruyn & to helpyn oper, wyth-oute mede or zyfte, as we wolde in nede bei dede to vs, & as oo lyme helpyth an-ober, & esyth hym in 24 peyne. so schulde we do to hem bat han nede or myscheef, bothe zyue & lene, counseyle & lere. be v. fote in brede is pyte 5, bat openyth a mannys herte, and makyth him sory of oper mennys euyl fare & to have joye of here welfare. be vi. 28 fote in brede is ryztwysnesse 6, but makyth be to don ryzt. & to haue compassioun on alle syke & sory. Also rystwysnes punyscheth euylt dedys, be lawe & resoun to amendyn hem. and nost suffryn hem to be schent. be vij. fote in brede is 32

¹ MS. in margin: 'innocencia.'

² MS. in margin: 'benignitas habet tria 1, 2, 3.'

MS, in margin: 'obediencia.'
 MS, in margin: '4, caritas.'
 MS, in margin: '6, rectitudo.'

parfyst loue 1, but makyth man hardy to puttyn him-self in and perfect love. peryle to sauyn an-ober man fro harm, as do bi lymes of bi body, for zif on smyte at bin heued, bin hand is redy to 4 defendyn bin heued. In bis fote brede of frenschin cryist zaf his lyif for vs. ber-fore, deluyth depe in be grounde of frendschin & ze schul fynde a waterspring of grace, but is, be zyfte of pyte. whiche schal brynge zow fro synne to grace & fro peyne to 8 blysse.

[A Scholar's Vision of Righteousness, Truth, Peace, and Mercy.]

Exaumple 2. Magister Alexander episcopus mindemensis 3. in postillis suis, he seyth bat bere was a scolere of bononve al A wicked 12 30uyn to synne and wyckednesse, envyous, veniable, felt. & scholar

dyspytous. In a vysioun, bat clerk thougte bat he was in dreamt that he a feeld in an horryble tempest of thunder and leven. he fledde about on a field for dreed to an hows, & clepyd for helpe. A womman answeryd, derstorm.

16 'I am rystwysnesse | pat dwellyth here, but bou art contrarge to [Fol. 81 b.] me, for bou art wycked. per-fore, wyth me mayst bou nost house of Righteourness, abyde, for bi wrong acordyth noat to my ryat.' he fledde thens for dreed to an-oper hows, and cryed for helps. A womman to the house of

20 answerde, 'I am truthe ', & bou art fals, contrarve to me, we mowe nost a-cordyn to-gedyre, go bi wey.' he ran bens in bat dreedfull tempest to an oper hows & kallyd for helpe. pere to the house of answeryd a womman, & seyde, 'I am pees 5, & bou art dyscord, none would

24 contrarve to me, for bi barett, bi dyscorde, bi pride, bi felnesse, bi wreche, bin vnmekenesse, acordyth nost to my pees. " f Impijs non est pax." ber-fore, here mayt bou nost dwelle, for bou hast made myche dyssencyoun wyth bi tunge & dede. But I, pees, Yet Peace ad-28 counseyle be bat bou go to my suster faste by me dwellynge, find her sister Mercy.

here name is mercy & mekenes?. sche is eueremore redy to helpyn alle wretchys bat cryen to here for helpe.' be clerk ran

vised him to

¹ MS. in margin: '7. perfectus amor.' ² MS, in margin; 'narracio.' 3 ? Alexander (Petit) de Balscot, bishop of Meath (Mindensis), died

^{1307. (}See Gams, Series Episcoporum.) 4 MS. in margin: 'veritas dixit.' ⁵ MS, in margin: 'pax.' 7 MS, in margin : 'misericordia & humilitas.' 6 Isa. lvii, 21.

And Mercy

to be next hows, & cryed helpe. A womman answeryd, 'I am mercy bat dwellyth here. I for sake non bat me louyth, me seruyth, and to me clepyth for helpe. bou clepyst now to me, but bou hast nost seruyd me, ne louyd here-be-forn in dedys 4 But be-cause bou clepist & in seruyse of mercy & of mekenes. go bi wev saaf fro bis to me for helpe. I schal helpe be. tempeste, and serue me. & loue me in dedys of mercy & of mekenesse, be mercyfull to bin enemyes & to obere bat don be 8 wrong, helpe bou poure, & banne schalt bou haue mercy bat am mercy of god; for bou do mercy, no mercy schalt bou haue. "2 Iudicium erit illi sine misericordia qui non fecerit misericordiam." 12

berfore, apele fro be chapetle of ryztwysnesse, fro be court

saved him from the tempest that he might thenceforth serve her.

Righteousness. Truth, and Peace cannot help the sinner,

to the court of Mercy.

He must go to the spiritual judge, the priest, confess,

of truthe, fro be chapitle of pees, for in bo thre courtys bou schuldyst be connicte in bi cause, for bou art gylty in wrong, in falsnes, in cruelte, in vnmekenes, and be sentens of dampna- 16 cyoun schulde be zouvn agens be: for rygtwysnesse may nogt helpe be in bi wrong, truthe may nort helpe be in bi falsnes. nees may nost helpe be in bi debate, in bi pryde, in bi cruelte. in bi dyscorde, in bin vnkyndenesse, in bin vnmercyfulhed. 20 berfore, apele fro bise iij. courtys of ryztwysnes, of truthe, & of unless he appeal pees, to be heyze archys of mercy be-tymes er be sentence be gouyn agens be, whil bou art heyl in bi bodyly lyif, bis court of mercy is penaunce, contricyoun, confessioun, & satysfaceyoun, 24 Go to be inge of god, but is, to be preest, and here appele biself I & bi felawys, be feend, be world, & bi flesch, of all be felonve but bou, be bi felawys, hast don azens god. telle bere how manye personys bou hast slayn in soule thrugh bi synne & bi wycked 28 exaumple; and panne art bou be kynges chyld of heuene, panne be iustise, be preest, schal clothe be in whyst ledyr, bat is, and do penance. armoure of clene penaunce. pere-wyth fyzte, & sle hem whom bou hast appelyd, bat is, be feend, be world, & bi flesch. And 32 zif bere come a newe quest, aftyrward, in ony newe felounye of

sinne to dampne be, 3if be x. comaundementys wyth be ii.

MS. in margin: 'misericordia sum.'

² James ii. 13.

comaundmentus of be gospel schuldyn endyte be, for bou hast brokyn hem alle, zerne, er bis quest come in azens be a-forn be [Fol. 82 a.] iustyse, be preest, zyue be 1 to bi salarye, and seve bou art a clerk.

4 & canst redyn in bi sawtere. banne schal be iustyse, bi preest, do be redyn bis Psalme 2 of be sawtere: 'Miserere mei, deus, Read the penisecundum magnam misericordiam tuam.' haue mercy on me. lord, vp-on bi gret mercy. bis is be psalme in be sawtere. bis

8 is be psalme of grace as be zere is be zere of grace. zif bou rede wel bis vers of mercy, bou schalt be sauyd for bi clergye, & be put to be bysschopys prisoun of heuen, bat is, in-to purgatorye, and thou shalt and afterward be pourged out weth a quest of clerkys, hat is gatory,

12 wyth prayers of prestys & wyth suffragys of all holy cherche, and priests will But whanne bou hast don bi felonye of synne, zerne, er bou be arestyd wyth deth, fle to cherch, & kepe be bere xl. dayes, & Keep Lent! after bat take he croys, & forswere be kynges londe, & kepe be

16 kynges weve. As bus: whan bou art onys schreuvn, bou fallyst agen after bi schryfte in dedly synne, bou art agen be kynges feloun of heuen, for bou hast slavn bi soule. be xij, of be quest. bat is, be x. comaundementys & be too comaundmentys of be

20 gospel, han endysted be. berfore fle to holy cherch, bat is, to be sacrament of penaunce, & kepe be bere xl. dayes in lentyn of bi penaunce. ffor clerkys seyn, In xl. dayes be chyld in be And as the child moders wombe hath ful schap of alle his bodyly membrys, & in womb, after

in the mother's forty days, is

24 be xl. day god puttyth be soule '& lyif in-to be body of be chyld. said to be endowed with life, F Vnde veritas: 'Quadraginta diebus edificatum est templum

Ryat so, bou in dedly synne, dysfyguryd corporis pueri.' & dysformyd in alle bi gostly & bodyly membrys in al be longe

28 zere before, & deed wythoute lyif of grace in bi soule; hast graunt in holy cherche xl. dayes in lentyn, bat bi membrys, so shalt thou be dede be-fore in synne, dysfiguryd & dysformyd, mysten encresyn limbs. & reformyn agen in-to here rygt schap be penaunce & grace 3;

32 bat bin eyne, blynde be-forn in synne, banne mowe sen bi defawatys wyth wepyng terys; And bin erys, deve be-forn to here goddys woord & be voys of be pouere, banne bat bei mowe

¹ Omitted in MS. and added above the line.

² Ps. l. 3.

³ MS, in margin: 'quinque sensus.'

ben open to here; bi throte & bi mowth, downe beforn &

And on the fortieth day. that is, Easterday, thou shalt be purified by the Holy Communion.

[Fol. 82 b.]

The priest will set thee on the

right path.

mandments. do penance,

glotynous, banne bei ben opyn to 1 praysen & worschypen god; bi nase, be-forn smellyng vnleffully, bat banne bei mowe smelle swetnesse & goodnes of deuocyoun; And bi feet, crokyd be-forn 4 to gon to ony goodnes, bat banne bei mowe be lyght & redy to gon to alle thynges bat arn worschipfult to god & helthe to be soule; bin handys, schett be-forn fro almes-dede, bat banne bey mowe ben openyd to alle gode werkys & to dedys of mercy. 8 bus in holy cherch, be be sacrament of penaunce, zif bou kepe be wel be xl. dayes of lentyn2, banne in be xl. day, bat is, estern day, god schal puttyn in-to bi body lyif & soule, bat is, hym-self in be sacrament, but is, god & man, flesch & blood, 12 body & soule. As bi soule is lyif of bi body, so is god lyif of bi soule; whiche lyif entryth in-to bi body be xl. day, | bat is, estern day, bus banne fle to schryfte, to be reformed & norvsched in penaunce, & guyked in grace fro deth of synne be xl. dayes 16 of lentyn. And banne be coronere, be preest, schal take be a cros of penauns in bin handys, bat is, in bi werkys, & he schall settyn be in be kynges weve of heuene, bat is, in be x. comaundmentys. Ysa. xxx.3 'hec est via, ambulate in ea: 20 neque a dextris neque a sinistris sed via recta ambulate.' coronere, be preest, schal sey to [30w], goth in his weye of be x. comaundmentys, goth nost oute on be ryst syde in prosperyte of be wordely lucre, coueytise & rycches, ne goth nost out on 24 be lyfte syde in lustys of zoure flesch, but kepyth be ryzte weve in myddys of be x. comaundementys. forswere be kynges londe, bat is, forsake be lond of be deuyl, bat is, dedly synne, & kepe wel be cros of penaunce in bin hande, bat is, in bi werk: for 28 zif bou kaste bat fro be, & go out of be kynges weve on eyber syde, fat is, out of be comaundmentys, oper for couevtise or wordly muk, or for lust of bi flesch; bin enmye, be feende, Therefore, keep schal pursewe pe, & sle pe in soule. per-fore, kepe pe weye of 32 the Ten Combe x. comaundementys & be cros of penaunce, turne nost agen

¹ MS. to to.

² MS. in margin: 'dies 40t quadragesime . nota bene.'

³ Isa. xxx. 21. 4 Added by later hand above the line.

To be synne. Mat. xxmo.1 'Qui non accipit crucem. & sequitur avoid sin: me, non est me dignus.' Kepe be in te gronde of mercy & of mekenes, banne schaft sprynge watur of grace in bi welle, bat is,

4 pyte, be secunde syfte of grace of be holy gost. banne schalt and thou shalt bou haue mercy of god, & be sauved fro deth of dampnacyoun to God! endles lyif of heuen. Ad auod. &o.

Capitulum xlijm.

8 De malo regimine cordis, oris, & operis,

3 3yf be wose of wretthe be cast out of 3oure pytt, as I telde Beneath the 30u here-be-forn, panne, for pis day werk, kastyth out pis is the 'gravel of Misconduct.' grauel benethyn, bere wretthe was abourn. bis grauel is mys-

12 gouernaunce. for as grauel is bareyn, and beryth no fruyte. so mysgouernaunce is bareyn, & frutyth nort in goodnesse to be soule. Job vj.2 'Arena maris hec grauior apparet.' Abuyle sevth, Gouerne we vs nozt as drunke men, bat kun nozt gouerne

16 hem-self, bat in resoun and in truthe we favle of oure gouernaunce. A man seynge his neyzbourys hows brynne, & kepyth A man who, nort his owne hows, but takyth of he fyir of his nevabours, & neighbour's brennyth bere-wyth his owyn hows; he gouernyth hym euele. burns his own,

house on fire.

20 Ryat so, who-so takyth hede of operys malyce synnes & defawtys, and takyth non hede of his owne defawtys, but wyth be fyir of his neyzbourys synnes & malyce brennyth his owyn is like him who hows of his consequence in rankoure, wretthe, & hate, or early by denouncing

destroys his soul

24 demyng and supposyng in herte, & slaundryng, and in euyl others. spekyng with mowth, in vnkyndely dedys; Also bis man hath mysgouernaunce, bat brennyth & dystroyeth in herte, tunge, & dede, his owyn soule wyth be fyir & slaundre of othir mennys

28 synne. And bou se obere men brenne bin hows, & sufferyst hem to don it, & mystist lettyn it, bou hast mysgouernaunce. Rvat so, whan bou sufferest bi thoustys, bi woordys, & bi werkys, for obere mennys synnes to peryssche bi soule, bou hast

1 Matt. x. 38.

2 Job vi. 3.

mysgouernaunce; | qwiche gouernaunce is bareyn & hevy as [Fol. 83 a.] grauel to weve bi soule doun to peyne. hec Abuyle. bus, bou barevn fro fruste of vertuys be bis grauel of mysgouernaunce, as a drye tre wuth-oute fruite, schalt ben hewyn doun wyth 4 deth in body & soule at be doom, & be cast in-to endles fyir but it be amendyd. Eze. vi.1

bis grauell of mysgouernaunce is iii. fote depe. O fote in be The three kinds of misconduct herte, an-ober is in be tunge, be iij. is in dede.

Misconduct of the heart, in one's neighbour.

In herte², mysgouernaunce is euyl demyng, euyl supposyng, thinking evil of eurly thoustys. of bis mysgouernaunce schalt bou ben accusyd at be doom. sapiencia primo 3. pat is, why bou thoughtist so euvil, why bou supposed so euele. Sic dicit Watertoun 4, who- 12 so diffoule be temple of god, but is, bin herte, with suche eurlle thoustys, god schal dystrovin hym. i cor. iiii 5.

In tunge 6 is his grauel of mysgouernaunce in xxij. inche

Misconduct of the tongue, in 22 manners r. Blasphemy,

thycke. be firste inche is in spekyng blasfemye, hat is, woordys 16 agens be reuerens of god, agens his mygt, agens his mercy, agens his goodnes, or agens his rygtwysnesse. as an erthyn pott, empty & voyde 8, sett on be fyir brestyth on-sundir, and gif it be full of lycoure, it brekyth nogt; So, bou hat art empty 20 & voyde wyth-outyn grace, in be fvir of tribulacyoun bou brestyst out wyth woordes of vnworschyn to god. But ayf bou be full of watyr of grace, bou suffryst all, & thankyst god. Ecc. xxvij. Vasa [figuli] probat fornax—aduersitatis & temp- 24 tacionis.' be secunde inche of mysgouernaunce in be mowth & is grucchyng 10. As a carte-qweel, drye & vngrecyd, cryeth lowdest of opere quelys; So, bou drye & nost greeved with grace grucehyst lowdest of alle opere agens bi god in ony 28 dyssese & tribulacyoun. ¶ pe thridde inche is pis: whanne

2. grumbling,

3. laying one's sins to another's

bou defendyst bi synne & be defawte as Adam dede 11, & puttyst 1 Cf. Matt. iii. 10, and vii. 10. ³ MS. in margin: '1. in corde.'

⁸ Referring to no special verse. 4 Cf. p. 168, note 3. ⁵ I Cor. iii. 17.

⁶ MS. in margin: '2. ore, nota 22. 1. blasfemia.' ⁷ MS, his his. ⁹ MS. in margin: 'exemplum.'

P Ecclesiasticus xxvii. 6. 10 MS. in margin: '2. murmuracio.'

¹¹ MS. in margin: '3. defensio peccati. nota bene istum passum. exemplum."

bi synne on god or on an-ober man. Adam seyde, lord, be womman whiche bou zoue me to be my felawe dede me etyn of be appyl. Gen. iijo.1 As who seyth, bou & sche were cause

- 4 of my synne. So bou synfult man, obstynate in bi synne, excusyst be, & seyst, I may nort kepe be halvday, for god wil sende no wederyng on te werkeday, ne lucre of my craft, & so I schulde lese my good & my profyst. I tythed falsely, for
- 8 ellys I dede agens be vsage of my neygbourys, berfore, I wylt reyse vp non newe vse. I halpe be poore man on be haly-day wyth plows, & carte, & obere werk, for I wolde nost lese my werke on be werkeday aboute myn owyn good. how schulde
- I come be-tymes to cherch bat have so myche to done? I may nort late my good for-fare. I muste nedvs wevin falsly chese & wolle, spyserve & obere thinges, & selle be false mesurys as obere don; ellvs schulde I loose ber-on. I muste swere nedvs.
- 16 & forswere me in chaffarvng & in ober wyse; ellys no man wylf beleuvit me. I muste nedvs be wyles, defraude, & falsnesse, dyssevuen my nevaboure: for aif I dede truthe I schulde neuere thryue but ben a beggere. And nedys I, & my wyif, & my
- 20 chylderyn, | and my meyne muste lyve. Why schulde I paye [Fol. 83 b.] be tythe tyl I sette on all be expensez of myn howsholde? Schal I pave be tythe, whan I, & my wyif, chylderyn, & meyne, mowe nost lyven wyth be ix. partys? I dede bat synne for dreed
- 24 of my deth, for dreed of enmyte, for dreed of lesyng of my good, an-oper persone temptyd me so sore ber-to bat I myst nost wyth-stonde it. Lo, how manye false excusacyouns be tunge schewyth to defendyn & to excusyn his synne! Whan

28 poule 2 seith, god sufferyth 30w nozt to be temptyd so sore but

that 3e mowe wyth-standyn it 3if 3e wyll. TOpere two inchys 4. and 5. swearin mysgouernaunce of be mowth 3 arn horryble obis & forsweryng. A pot sethyng ouer be fyir boyleth out in swiche

32 lycour as is ber-in; So, synfull lyuerys full of lycour of lustys boylen suche synfull othes & forswerynges as arn norysched wyth-inne in here synne. Prouer. xv.4 'Os fatuorum ebullit

² I Cor. x. 13. MS. in margin: '1. oris.' ¹ Gen. iii. 13. 4 Prov. xv. 2. MS. 'cor fatuorum,' &c.

6. lying,7. backbiting,

stulticiam.' pe vj. inche in mysgouernaunce of pe mowth is lesynges.' 'Perdes omnes qui loquuntur mendacium.' pe vij. inche is bacbytyng.' A bacbytere is a bocherys dogge, eueremore hauyng a blody mowth full of synfull defamynges, and 4 euere, as a dogge he lyckyth pe woundys & pe sorys of an-oper man. he spekyth nost of an-operes goodnes, but he spekyth euer-more of his sorys, and of his woundys, & of his defawtys. The viji, inche is bis: many-full of woordys.' 'In multiloquio 8

8. loquacity,

¶ be viij, inche is bis: many-full of woordys. 'In multiloquio 8 non deest peccatum.' He bat hath manye woordys faryth as a fool bat sellyth his chaffare wyth-outen wyste & mesure. be ix. inche is ydel woordys, bat profysteth nost to be ne to be

idle talk,
 ribaldry.

spekere; as Jerom seyth, An ydel spekere is as a tre beryng 12 levys & no fruyst. pe x. inche is speche of harlotrye & rybaldrye, dy[s]honest woordys. pou pat spekyst so faryst as a sowe or as an hogge, for pou art nost aschamyd to puttyn bi mowth in as foul fylthe as bou puttyst bi fete. be xi, inche 16

 unkept promises,

is whanne pou behotyst myche thyng vndyscretly, and doost nozt pi behest. pou kepyst nozt pi promys, pou faryst as a vyne wyth brode levys pat sone welkyn. pe xij. inche is in dyspisyng an-oper. panne faryst pou as a lytel hound, pat 20

12. despising others,

lytel may do, & berkyth more pan a gret bocherys dogge. pe xiij. inche of mysgouernaunce of pe mowth is chydyng; whan

13. chiding,

pou chydest pou art pe ber-wyif of pe deuyl. whane pou chydest azen, panne zeldyst it azen to pe feend wyth gouylt 24

14. acorning good people,

& encres of synne. ¶ pe xiiij. inche is whan pou scornyst gode lyuerys. pou faryst as a blynde man. whanne he wenyth to spytten on pe erthe, he spytteth on operes face. Ry3t so, wenyst pou to scornyn an erthly man & a synfull man in synne, 28 & pou scornyst & dyspysest his good conscyens, pat is, be face

15. bad counsel, of his soule. The xv. inche is whanne bou zeuyst to an-oper

¹ MS. in margin: '6. mendacium.'

² Ps. v. 7. ³ MS, in margin: '7. detractor.'

^{&#}x27;MS. in margin: '8. multiloquium.'

⁵ Prov. x. 19. The Vulgate reads: deerit.

⁸ MS. in margin: '9. verba ociosa.' Then the MS. goes on counting the 'inches' without note in margin, till 17.

euyl counseyl to don euyl azens god & holy cherch, or azens obere qwyke or dede. pou faryst as an addere, for pou sleest wyth pi tunge whom pou towchyst wyth pin euyl counseyl. pe

4 xvj. inche is pis: whanne pou sowyst dyscorde, & makyst wyth 16. sowing of pi talys folk out of charyte & out of loue. pou faryst as a

dragoun. pou spewyst out fyir, & brennyst pi bettyr. pe xvij. 17. cursing, inche is pis: whanne pou waryist & cursyst. pou faryst as

8 a iogoloure, pat werkyth be pe deuyl. so | dost pou. pe deuyl [Fol. 84 a] is euere in pi mowth in warying & cursyng. pou doost pe feend a manere of worschipe & a sacrifyse, for pou namyst hym so oftyn; as a iogoloure doth hym sacryfyse for to spedyn him

12 in hys wycche-crafte. þe xviij. inche is þis: whan þou flatryst 1 18. flattery, an-oþer in his synne & in his euyl dede. þou faryst as an hounde, þat lyckyth an-oþer hound, whanne he metyth hym, be-hynde in þe ers, in þat vnclene membre. vertewys arn

16 be-forn, synne is be-hynde, & foulere pan pe ers, & pere pou, wyth pi flateryng, kyssest hym pat is in his synne. pe xix. 19. double-dealinche is pis: when pou beryst too tungys 2 in pin heued. pou faryst as an addere. pou hast a crokyd tunge heldyng wyth

20 hownd and wyth hare. pe xx. inche 3 is pis: whan pou vsyst 20. tale-bearing, faste to tellyn talys & tydynges. pou faryst as a wolf, for he o monyth in pe zere lyueth be pe wynde; so dost pou, in wynd of swyche tydynges & talys is al pi lust & pi lyif. pe xxi. 21. boasting,

24 inche is pis: whan pou bostest and braggyst, schakyst hogge & avauntyst pe. pou faryst as cuckow, pat euere syngeth his owen name; so pou euere-more kanst no3t speke ne preyse no man but pe-self. pe xxij. inche is pis: whanne pou bewreyist 22. disclosing secrets.

28 counseyl. pou faryst as a sacche wyth-oute botome, pere may no-thyng abyde per-in. pou faryst as a wryed; so in pe no conseyl may abyde, no counseyl may be hyd in pe vnseyn & vnknowyn.

jise xxij. forseyde inches of mysgouernaunce in tunge arn þe bareyn grauelt of þi mowth, secundum doctores. It arn hevy

MS. in margin: '18. Adulacio.'
 MS. in margin: '19. bilinguis.'

⁸ MS. in margin: '20, 21, 22,' without note.

to bi soule, as grauel makyth be bareyn fro fruyat of vertewvs. ber-fore, caste out of bi pyt bis grauelt!

Misconduct in deed.

be iij. fote depthe of bis grauel is mysgouernaunce in dede 1: E bat is, whanne bou governyst be so in werkys hat it profysteth 2 4 nost to be worschipp of god, ne to be helpe of bi soule, ne to bin even-crysten, but hyndryn, harmyn, & encresyn synne & malvee to be & to bi nevaboure, as in pleying evylt gamys, steryng obere to wratthe; alle suche gamys arn ydelf & bareyn 8 as grauel of 3 mysgouernaunce. At be doom, bou schalt zyue acountys of alle bi dedys gode & wycke. Ro. xiijo.4 Of bi gode werkys bou schalt rekene in what entent bou dedyst hem. bou schalt ben inquyred wheber bou dedyst hem for god or for 12 be world, of bin vdelt thoustes & woordys bou schalt rekne also. ber-fore, be grauel of mysgouernaunce in herte, tunge, and dede, caste out of bi pytt, & make it dreye as a welle to springe watyr of grace & be watyr of lvif. 16

The Legend of Julian the Confessor.

A stag once prophesied to Julian that he should kill his father and mother. Julian fled.

[Fol. 84 b.]

served a foreign prince, and married. His parents sought him, and came to his house while he was absent. His wife made them rest in her church. his wife was committing adultery, slew his parents.

Exaumple 5. Julyan be confessoure whil he was 3ung, on # a day, in huntyng he pursewyd an hert. be hert seyde to him: 'bou pursewyst me to sle me, take hede bou schalt sle bi 20 fadyr & bi modyr.' Julyan was a-stonyed of be hertys speche. & fledde fer fro his cuntre in-to an-oper lande, but suche myshap schulde nost fallyn hym. he ser uyd a prince, & of hym was made a knyzt. he weddyd a lady bat hyzt Castellana. his 24 fadyr & modyr, for his goyng awey, sowatyn hym in dyuerse londys. At be laste, whyl Julyan was oute, his fadyr & modyr komyn to his castel to enquyren after hym. his wyif, be here woordys, vnderstood bat here husbonde was hire sone, & made 28 bed, and went to hem bothe to lyne in here husbondys bed & in here. Julyan, Julian returned, erly on be morwe, whil his wyif wente to cherche, come hom, & fonde hem lyinge in his bed. wenyng bat it hadde ben his wyif & here lemman, he slowe hem bothe in slepe. his wyif 32

¹ MS. in margin: '3. in opere.'

³ MS. &. 4 Rom. xiii. 4 (?).

² be crossed in MS. ⁵ MS. in margin: 'narracio.'

com fro cherch, and telde hym bat his fadyr & modyr were comyn, & sleptyn in his bed. banne he wepyng seyde, 'I haue slavn hem bothe as be hert me telde.' panne he keste out be

4 wose of bat synne, & be grauelt of all mysgouernaunce in thowat, woord, & dede, in penaunce, and fledde to be court of For the sake of mercy. his wyif wente wyth him for-sakyng all here hows & abandoned all their wealth. lond, lordschin & rychesse. And be-syde a watir bere myche

penance, they

8 folk pervsschedyn for defaute of fervage & of helpe, bere he made hym an hospytall, and resceyuyd & releuve alle bat komyn, & feryed hem ouer be watyr manye zerys. At be laste, and kept a ferry at mydnyst, he herde a rewfull voys wepyng & clepyng, 'Julyan One night, 12 helpe me ouer bis watyr!' Julyan ros, & wente ouer be watyr call, and carried

barefoot in cold frost, & fonde one bere ny deed for cold.

for many years.

Julyan browate hym ouer in-to his hows. banne turnvd bat persone to a foule lepre, stynkynge. he leyd hym in his bed, a leper over the 16 for he hadde but one, he wryed hym. after pat, be lepre stey But the leper out of be bed to heuen, & seyde: 'Julyan, Julyan, for bi who announced gouernaunce in herte, tunge, & dede, god hath acceptyd bi had found forpenaunce, & forzouyn be bi synne.' Aftyr, Julyan dyed, & is sin.

to him that he

20 a sevnte in heuen.

lo, caste out be grauel of mysgouernaunce in herte, tunge, & dede, wyth penaunce, as Julyan dede. and banne schal watur of grace spryngen in zou, as it dede in hym; whiche grace schal 24 brynge 30w to endeles ioye. Ad quod, &c.

Capitulum xliijm.

De pace triplici & obediencia.

E oper day, I telde 30u, 3if be wose of wretthe be out of The 'gravel of Misconduct' goure pytt, how se schuldyn castyn out be grauel of mysgouernauns vnder bat wose of wratthe.

But now schal I telle yow of be howe or a pek-ex wherwyth must be reze muste stubbe out be grauel. bis howe hath an heed wyth pickar,

Peace, which has two ends, Mi'dness. Fol. 85 a.] Its handle is henevolence.

two endys, & an handvlt 1. bis howe is pees. be on ende of be heued is reste of herte, bat is, mekenes. be ober ende of be heued is myldenes in tunge. be handyl is benygnyte in dede. Mekenes makyth pes in herte. myldenesse makyth pees in 4 tunge. benyngnyte makyth pees in werkyng. In signe of bise thre pees, ihesu, after his resurreceyoun aperving to his apostelys, sevde to hem thrves, 'Pax vobis,' Joh. xx.2, Pees to gou. Why seyde he to hem thryes, pees to low ? for bat we schulde kepen 8 thre manere of pees, bat is, pes in herte, pees in tunge, & pees in dede. who-so lone to have pes. & to make bis pees, bei be blyssed, & clepyd chyldryn of god. Mat. v.4 Beati pacifici, quoniam filij dei vocabuntur.'

Meekness

be on ende in be heued of bis howe of pees is reste, mekenesse, tranquelite in herte. for whil vnmekenesse is in bin herte, it farvth as be see, euere troubelyth, & stervth, & hath no reste ne pees, but rancoure & euvli desvres, euvlie wylles, & ewyli 16 thoustes. Isa. lij.5 'Cor impij quasi mare feruens, cum non est pax, quod quiescere non potest.' per-fore, take mekenes in herte 6. & pat schal fowyn out all trouble and vnreste, all rankoure

rest in peace.

makes the heart & euylt desyres, & euylt wylles, & thougtys. And pus, mekenes 20 schal makyn bin herte to restyn in pees & in quyete. Augustinus, 'Pax est tranquillitas cordis.' 3if bou be meke in herte, bou schalt ben eyre of be kyngdom of heuen. Mat. v.to 7 ' Beati mites, quoniam ipsi possidebunt terram. 3 3if bou be meke in 24 herte, bou art a bed of flourys, & a softe bolstre in whiche bi god slepyth & restyth. Cant. primo 'Lectus meus floridus,' & in Ps.9 'In pace factus est locus eius.'

Mildness of speech.

be ober ende in be heued of be howe of pees is myldenes in 28 tunge 10. In bi woordys be mylde, & banne schalt bou ben eyre of heuen. 'Mansueti autem hereditabunt terram ".' And in bi mylde speche, god redyly schal here bi prayere.

¹ MS. in margin: 'nota 3ª de pyko ys. vel howe. 1, 2, 3.'

² John xx. 19, 21, 26. ³ MS. in margin 'pax Xi (christi).'

⁴ Matt. v. 9. ⁵ Isa. lvii. 20, 21. ⁶ MS. in margin: 'humilitas.' ⁷ Matt. v. 4. 8 Cant. i. 15. Vulgate reads: 'Lectulus noster.'

⁹ Ps. lxxv. 3. 10 MS. in margin: 'mititas.' ¹¹ Ps. xxxvi. 11.

- xiii.1 'cui humilium et mansuetorum semper placuit deprecacio. gif bou kepe myldenes in bi woordys, bou smytest out of bi mowth strvif, chydyng, & woordvs of discord, and nurscheth
- 4 & kepyth pes in tunge with bi nevalbours. be violence of The shock of a gurne or of an engyne-ston 2 is quenchyd, whan softe erthe or dulled by soft softe thyng is sett per-zens; ryzt so, wyth myldenes of softe so too are angry woordys bou schalt qwenchyn angry and boystous woordys of with mildness.

- 8 angry folk. Prouer, xv.3 'Responsio mollis frangit iram.' Ecc. iiij. 'Affabilem te facito.' 'responde pacifice.' Be favr of speche, answere swetely! banne deluvst bou out, wuth myldenes, dyspytows woordys. but bou do bus bou schalt nozt askape
- pe dredefult ryst of doom. Sap. j. 6 Qui loquitur iniqua, non effugiet iudicium corripientis.'
- pe handyl of his howe of pes is benygnyte in dedys 6. do Benevolence. good in benygne dedys to bi nevahbour & non harme. Eph. iiii.7
- 16 'Estote benigni,' 3if an-ober do be harme, do bou hym non harme azen; bou makvst debate and no pees. zif bou do him good for bin harme, banne, in bi dede, makyst bou pees.

j. pe. iijo. 9 | 'Non reddentes malum pro malo.' Et apostolus 10. [Fol. 85 b.]

- 20 'Noli vincere malum in malo, sed vince in bono malum.' be Do not return glose interliniare seyth bat it is nort worthy god to be mercyfull to hym bat is cruel & vnmercyfull. for seynt Austyn seyth, he bat sekyth on an-ober bat dyde hym harme, he purchasyth
- 24 to hym-self of god a grevous turment of peyne. whi? for god God has reserved for himhath weddyd to hym-self, "secundum doctores, two wyves", pat self vengeance and worship. is, wreche & worschip. bise two god hath reserved to him-self fro alle obere creaturys, for he wyll bat worschypp only be don

- 1 Judith ix. 16. Vulgate: 'sed humilium et m. s. tihi pl. d.'
- ² MS. in margin: 'exemplum.' 8 Prov. xv. I.
- 4 Ecclesiasticus iv. 7. Vulgate: 'Congregationi pauperum a. t. f.' And ibid. iv. 8, 'responde illi pacifica.'
 - ⁵ Sapientia i. 8. Vulgate: 'nec praeteriet illum corripiens judicium.' ⁷ Eph. iv. 32.
 - ⁶ MS. in margin: 'benignitas.' 8 MS. & non harm crossed.
 - 1 Pet. iii. 9.
 - 10 Rom. xii, 21. Vulgate: 'Noli vinci a malo,' &c.
 - 11 MS. X. dowterys crossed.
- 12 MS. in margin: 'vxores duas deus sibi (?) reservauit, scilicet vindictam & honorem.'

to hym, & pat wreche be takyn to hym, pat is to seyne, desyre no worschip, for pat longyth to god. ysa. xliijo.¹ 'Gloriam meam alteri non dabo.' pou doost a gret offens to pi god, pat desyrest goddys wyif, pat is, worschipp. pou doost a gret 4 trespas to god, pat takyst fro hym his oper wyif, pat is, wreche, whanne pou takyst wreche on hem pat don pe harme; for it longyth to hym to take pat wreche, & nost to pe. Deut.o xxxj.² 'Michi vindictam, & ego retribuam.' per-fore, be benygne in 8 dede, do goodnes to alle men, & make pees in pi werkys! Gat. yo.³ 'Operemur bonum ad omnes.'

When the 'gravel of Misconduct' is removed.

wyth bis howe of pees & mekenes, myldenesse & goodnes, or, delue out be gravel of mysgouernaunce fro herte, tunge, & dede, 12 and banne schal be frute of rystwysnesse be sowyn in bi welle. Jac. iij. 4 'ffructus iusticie in pace seminatur.' wyth bin howe of pees dygge doun deppere in bi welle, whan be grauel is out, tyl bou fynde a clene grounde 5. for mekenesse of herte, 16 myldenes of tunge, goodnes of werkynge, schal brynge be to fynde a clene ground, bat is, obedyence, be ground of grace. Ps. 6 'Propter benignitatem cordis, & mansuetudinem oris, & iusticiam operis, deducet te mirabiliter dextera tua, id est, bona 20 occupacio tua, ad fundum gracie, id est, ad obedienciam.' whanne you fyndest bis ground of obedyens, & felyst it, banne it makyth be tame as a lambe, bere wretthe made be first ferse & wylde as a lyoun. per-fore, wyth bin howe of pes dygge 24 doun in his grounde of obedyens iij. fote in depthe. In he firste fote 8 obeye be to bi god & to his comaundmentys. In be ij. fote obeye be to holy cherche, & to be prelatys of holy cherch, & to be lawys & ordynauncys of holy cherche. In be 28 iij. fote obeye be to bi souerevnys.

you will find the 'ground of Obedience' beneath.

In be firste fote depthe of the ground of obedyens, obeye be

Obedience to God.

¹ Isa. xlii. 8, or xlviii. 11.

⁹ Deut. xxxii. 35. 'Mea est ultio,' &c. seems to be confused with Rom. xii. 19, 'Mihi vindicta.' &c.

³ Gal. vi. 10.

⁴ James iii. 18.

⁸ MS. in margin: 'Obediencia Deo.'

⁶ Ps. xliv. 5.

⁷ MS. 'occupacio.'

⁴ MS. in margin: '1, 2, 3.'

to pi god. lowly kepe his comaundmentys, breke hem nozt. 3if pou be in wordly worschipp, rycches, & prosperite, and art sterryd in lustys of fleschly coueytise of muk, or in worschyppe

- 4 of pe world, to breke ony comaundment of god; obeye pe to pi god, & kepe his byddyng and seye to pi flesch, to pe world, and to pe feend, as crist seyde, Joh. vijo., I am nost comyn in-to pis world, to fulfylle myn owyn wilt in lustys, worschin. &
- 8 coueytise, but for to werkyn his wylt pat | sente me hedyr. [Fol. 86 a.]

 'Descendi, non vt facerem voluntatem meam, sed voluntatem
 eius qui misit me.' 3if pou be in sykenesse, aduersite, tribulacyoun, slaundre, losse, harm, or in ony oper dyssese, grucche
- 12 no3t in þin herte a3ens þi goddys wylle, but obeye þi wylt to þi goddys wylt, and sey to god in þi dyssese as crist seyde to his fadyr in his passyoun, Mat. xxvjo², 'Pater, non mea voluntas fiat, sed sicut tu vis.' ffadyr of heuen, be it no3t as I wylt, but
- r6 be it as pou wylt. Obeye pi wyll, & conforme pi wylt, to plese pi god, & to suffere rathere deth pan for to brekyn his comaundmentys, to wretthin hym in ony dedly synne. Seynt bernarde seyth, cryist loste his lyif for obedyens to his fadyr. for
- 20 obedyens he bowyd his heued on he cros lowly doun to his fadyr Joh. xix.³; vnobedyens drof Adam out of Paradyis. Gen iij.⁴ So, 3if hou be vnobedyent to god, & breke his byddynges, hin vnobedyens schal schette he out of heuen. 3if hou
- 24 obeye to goddys comaundment ys, & breke hem nozt, þin obedyens [schal be þin] heuene-keye, þat schal opyne to þe heuen-gatys. ffigure here-of Mat. xvj. 'Simon, tibi dabo claues regni celorum.' Simon interpretatur obediens. Þou obedient to me, þi
- 28 god, I schal 3yuen to be be keyes of heuen. 3yf bou wylt entryn heuen, take bise keyis of obedyens to god. dygge doun in bis ferst fote.
- In pe ij. fote of depthe of pis ground obedyens 7, obeye pe to Obedience to the Church.

 32 holy 8 cherche, to pe prelatys, to pe sacramentys, to pe lawys,

John vi. 38.
 Matt. xxvi. 39.
 John xix. 30.
 Gen. iii, 23.
 Matt. xvi. 19.
 MS. entryn entryn.

⁷ MS, in margin: 'Obediencia prelatis sacramentis ecclesie & domini ordinationi.'
8 MS, grounde.

& to be ordenaunce of holy cherch, and to be teching, & to correccyoun, to be hervng of bi seruyse & of goddys woord.

Obedience to

[Fol. 86 b.]

aif bou do bus, bou schalt haue reste & pes in soule in erthe & in heuen. 'Obediens dat pacem.' prouer. xiij.1 & Malach. 4 xiiij.2 'Qui tenet preceptum, id est, ecclesie, in pace versabitur.' Obeye be to be prelatys and curatys of holy cherche. Poule seyth, Eph. vo,3. Chyldryn, obeyith to zoure prelatys & to zoure curatys, and submytte zow to hem; bei wakyn & prayen 8 for yow, as for to zeldyn acountys for youre soules afore be doom of crist. Seynt gregorie seyth, aif we be obedyent to oure prelates & curates, god schal obeve hym to oure prayerys. Seynt Austyn seyth, So prayere schal sonere ben herd of god 12 to hym bat is obedvent ban .x. thowsande prayerys of hym bat is vnobedyent. per-fore, in his secunde fote of grounde of 67 obedyens deluyth doun with soure mattok of pees tyl ze come to be iii, fote of depthe, & bat is, obeye be to bi souereyns 4, noat 16 to synne & to don euvil; for sevnt gregorie sevth, bou owyst nort to don euvli for ony obedvens of fader or moder, of lord ne of mayster. Seynt Austyn seyth, In all goodnesse be obedyent to bi souereyn, but nost in wyckydnes. In alle 20 thynges leffull bat arn no synne | obeve be to bi souerevn. bow; bou be nost boundyn berto, & bat obedvens is habundaunt and perfyzt. Petir seyth, ze seruauntys and subjectys, beeth subjectys to 3cure lordys and maystrys, nost only to gode & 24 sobre souereynes but also to mysgouernyd, so it be in no synne ne in wyckydnesse. j. pe. ij. 5 Seynt bernard seyth bat god ponysschyth no-thyng but propyr wylf, hat is, whan on is vnobedyent, & dooth hys owyn propir wyll. perfore, leve bin 28 owyn propyr wyll 6, & be obedyent to god, to holy cherche, to

Prov. xiii. 13. Vulgate: 'Qui timet preceptum,' &c.

prelatys, to souereynes, & non helle schal be to be, seyth seynt

² Malachi ii, 6, ³ Heb, xiii, 17 (?),

⁴ MS. in margin: '3. obediencia superioribus.'

⁵ 1 Pet. ii. 18.

^{*} MS, in margin: 'dimitte?' proprium arbitrium & infernus non erit.'

bernard. Cryist eete in be hous of Symond, luc. vii.1, bat is, in be consequent & in be soule of him bat is obedvent god restyth, & is gostly fed. berfore, wuth be mattok of be howe 4 of pees deluvth out be grauel of mysgouernaunce, & in be ground of obedvens deluyth down depe, but soure nytt of lustys may be a depe welle to springe water of grace!

The Holy Virgin holding the Office of a Nun who Eloped from her Convent.]

A nume bat hyste Beatrix, sexteen of here A numealled hows, fayr in body, fayrere in soule, meke, mylde, benigne, and sexton to her obedyent to god, to holy cherche 3, to here abbesse, & lowly to

- 12 alle here sustren, deuoute in prayerys & in here seruyse. And sche louyd specyally oure lady; often & longe sche was wowed of a clerk, to ben his loue. At be laste, after cumplyn, sche, so sore temptyd, acordyd to gon awey wyth be clerk. but ferst, eloped with a
- 16 a-forn an ymage of oure lady knelyng sche seyde: 'lady, bis having delivered temptacyoun may I no lengere wythstondyn. haue here be the Holy Virgin. kevis of myn offyce, aif bou wylt; I go my wey.' Sche levde here keyzes be be ymage, & wente here wey wyth be clerk.
- 20 Longe after, he was wery of here, & putte here awey fro hym. After a time, the Sche wepte sore, sche kowde no crafte to lyve herby, sche durste her. nort gon aren to here cloystre for schame, but sche was comoun to alle bat wolde haue here, xv. zere durynge. After bo xv. Eifteen years had elapsed,

24 zere, in a beggervs wede sche wente hom to be gatys of here when she again came to the hows, with a ful sorve in herte for here synne, purposyng to be gates of the convent, and schreue, and to levyn here synne, & to obeye to be correccyoun inquired after Beatrix. of here abbesse for here defaute, & seyde to be portere, 'knowyst

28 bou owat swyche a nunne bat hyste Beatrix, bat was sexteyn of bis hows xv. zere gon and more?' be portere seyde, 'I knowe she was told here wel for a blyssed womman, sche is zit here in here offyse, still there, most meke, mylde, & obedyente, of alle here susterys.' bis

32 Beatrix seyde it was not so, for sche was out of bis hows xv.

8

¹ Luke vii. 36.

² MS. in margin: 'exemplum sine narracio. Miraculum beate marie.'

^{*} MS. wonte dotted. 5 MS. wey crossed. 3 MS, chercher.

and had never left. So she turned away. Our Lady met her, [Fol. 87 a.] and told her that she had held her office all the time, which she might resume now.

gere a-forne. be portere seyde, 'nay, for sche is here zitt; sche wente neuere oute syth sche was professyd.' Beatrix, knowyng bat it was nozt so, turnyng fro here hows, purposyd for to go on beggyng, wepyng & sorwynge 1. oure lady mette wyth here, 4 & seyde: 'Beatrix, in thy | lyknesse and in bi clothyng I haue don bin offyse, syth bou kest to me bi keyis of bin offyse, be-cause bou were meke, mylde, & obedyent. berfore, go now bou, & do furth bin offyice as I haue don for be; for no man 8 knowyth bi synne here but bi-self, for alle bi susteryn wendyn of me, bat it hadde ben bou.' Oure lady brouzte here to here celle, and toke here azen here keyzes, & vanyst awey fro here. Beatryx, wyth-oute schamyng of here susterys, was schreuyn 12 priuely, & dede penaunce, and kepyd mekenes, myldenesse, & benygnyte, & obedyens, in-to here ende.

Lo, how be mattok in be howe of here mekenes, myldenesse, & benygnite, dalfe out of here in-to be ground of obedyence all 16 be grauel of here mysgouernaunce, and brouzt here to worschipp fro schame, to vertuys fro synne, fro sorwe to ioyze. Ryzt so, 3e bat are full of grauel of mysgouernaunce in thouzt, in woord, & in dede, take his mattok wyth bothe his endys, wyth his 20 handyl, hat is, mekenes in herte, and wyth myldnesse in tunge, & wyth benygnyte in dede; here-wyth delue doun depe in he grounde of obedyence to god, to holy cherch, and to hi souereyns, hat hi schelde pytt of lustys mowe be a depe welle wyth watyr 24 of grace, whiche grace mowe flowe hi soule hye vp to he hyll of heuen. To whiche brynge vs he, Qui viuit, &c.

Be obedient to God, to the Church, and to your superiors!

Capitulum xliiijm.

De equitate & de dono sciencie.

Ere-be-forn I telde 3ou, whan he wose of wretthe is out of 3 3oure pytt of lustys, hanne 3e muste wyth he mattok of pes dyggen vp out of 3oure pytt he grauel be-nethyn of mysgouernaunce; and hanne I had 3ow dygge down deppere in he 32 MS. sorwepyng wepynge crossed.

thredde fote depthe in be grond of obedyens; and now I schal Through obeditelle zow how ze schul deluyn doun deppere in be ground of attain to equity, equyte tyl zoure welle be depe vnow to springe be water of 4 grace.

Equite is an euynhede. bis vertu euynhed acordyth to which reconciles reason to will. resoun with will. bis ground of equite is ii, panellys 1. ¶ In be to panel equite acordyth resoun with will, and be ober 8 panel equite acordyth wyll wuth resoun. Eyther of bise ii. panvs is iiii. fote brode.

In be first pane, equyte in resoun, in be firste fote brede, Equity will inquyreth be sothe of trewe men; how, & fro whens, a thyng able man how to behave in life, 12 comyth er he wylt beleue it. In be secunde fote brede, equyte in resoun gouernyth a man in demyng, bat he afferme nost a thyng tyl he be syker of be sothe. In be iii., equyte in resoun makyth a man to thynkyn bat is profyztable, for it 16 fastenyth in herte iij. partys: On is, to thynke on bing bat is dary. An-oper is, to vnderstonde be thyng bat is semende. be

iij. thyng is, to purveye be thyng bat befallyth. In be iiij. fote brede, equyte makyth a man in resoun to takyn hede, whanne he 20 schaff spekyn, or be stylle, bat he spylle no woordys inveyn.

In be secunde | panel of bis ground in equyte, In be first [Fol. 87 b.] fote brede, equite in wyll makyth wyll to acorde wyth resoun while it directs in loue, pat is, to loue no-thynge but pat profyzteth his the profit of his

24 soule. And in be secunde fote brede, equyte in wyll acordyth to resoun, for banne he dredyth no-thyng but bat is agens his soule. In be iij. fote brede, equyte in wylt acordyth to resoun, for he enjoyeth nort ellys but of pat pat makyth hym perfyrt.

28 Equite in wyll, in be iiij, fote brede, acordyth to resoun, for he hath no sorwe but of hat bat is agens goddys wyll.

bis equyte in resoun and in wylt, in eyther panelt, is vij. Equity affords fote thicke 2, bat is to seye, equite schewyth vij. degrees, bat is, mental power:

32 vij. manere of s clere syst. In be ferst fote thycke of equyte, se 1. To examine one's conscience, bi-self in bi conseyens wyth-ynne 4, & ransake on yche syde

¹ MS, in margin: 'nota duo, I, 2. Equitas.'

² MS. in margin: 'equitas 7^{tem} demonstrat.'

⁴ MS. in margin: ' 1. vide (?) intra te.' 3 Added in MS, above the line.

whiche is good, & whiche is euyl, & ordevne bin entent after

2. to control one's body

and senses.

a, to avoid the perils of wealth.

ple by good people.

and 5. to commiserate sinners.

6, to escape the temptations of the Devil,

and 7, to live in the sight of God.

In the 'ground of Equity springs a well

Fol. 88 a.]

be reward of resoun, so bat bi resoun & wylt be ryst on a-corde. ¶ In be secunde fote of bis grounde equite. Se bi body under be 1, bat it be evenly governed in penaunce fro lustys, in 4 mesure, in pat hym befallyth, in mesure of clothyng, of etyng, of drynkyng; for be body askyth outrage in wyll azens resoun in mesure of equite. Se also bat bi v. wittes be gouernyd be equyte in resoun & wylt acordyng, bat bei turne fro vyces & g vanytees, as be eve to se, be ere to here, be nose to smelle, be mowth to speke, be handys & all be body to fele. bise arn be wyndowys of be body, & be gatys of be soule, thru; be whiche deth entryth in-to bi soule. In be iij. fote thycke of equyte, se 12 clerly a-fore be 2, but wordly rychesse dyssevuvth be, & stroveth bi soule, but equyte in resoun & wylt be kepte acordynge. In 4. to take exam- be iiij. fote thycke of equyte, se clerly on bi ryst syde 3 gode lyuervs. & take exaumple of hem. & do wel, bat bi dedys be 16 reulvd be resoun as equite will. In be v. fote of equite, se clerly on bi left syde ' mysdoerys, bat kun nozt hyde here foly, for bei arn on be lyfte syde of crist. haue compassioun of here euylt condycyoun, and besylv fle here synne, in equyte of resoun 20 & of wyll. In be vi. fote thykke of equyte, se clerly be-hynde be 5. take kepe of be feend, tat standyth be-hynde be. & wayteth wyth wyles to wynne be. berfore, vse equyte in resoun

and wyll, & drede hym nozt. ¶ In he vii, fote thycke of equyte, 24

se clerly aboue be 6. haue god be-fore bin eyze, hat be entent of bin herte be clene in alle bi dedys. for wyth-oute ryst entent almes-dede may be synne, & vertuys may be vyces; for zif equyte fayle in entent, be vertu turnyth to synne, for wyth-28 outyn equyte in entente is no vertu but vyce. Entent ryat wyth equyte is to do gode werkys only for good love. wyth

be mattok of pes dygge doun in be ground of obedyens and in

a watyr-spryng of grace, whiche watyr of grace schal springen!

bis vij. fote depthe of equyte, and ze schul fynde in zoure welle 32

¹ MS. in margin: '2. subter te.'

³ MS. in margin: '4. a dextris.'

⁵ MS. in margin: '6. post te.'

² MS. in margin: '3. ante te.'

⁴ MS. in margin: '5. a sinistris.'

⁶ MS. in margin: '7. Supra te.'

oute vij. stremys, bat is, vij. vertuys azens be vij. dedly synnes, whose streams On is lownesse agens pride, Anoper is love agens envye, he iii. virtues opposed is debonerte azens wratthe, be iiij. is strengthe azens slowthe, sins.

to the deadly

4 be v. is chastyte agens leccherye, be vi. is sobvrnesse agens glotonye, be vij. is largenesse azens couevtyse 1. bise arn be vij. stremys bat be water of grace in be ground of obedvence & of equyte springeth vp in bi welle to dystrye be vii. dedly a synnes.

But his grace in he ground of equyte, hat spryngeth vp hise This well is vij. stremys of vertuys, is be 3yfte of knowynge, of kunnynge? which is the bis is be iij. 3yfte of be holy gost. 3yf bou, in equyte, have bis the Holy Ghost.

- 12 tyfte of knowynge, banne seest bi-self wel wrecchyd & synfull, banne moornyst bou, & wepyst sore, bat water of tervs flower out of bi welle, banne art bou blyssed wyth grace, as crist seyth, blyssed be bei bat wepe, for bei schal be counfortyd 3.
- 16 bis zyfte of grace, bat is, knowyng be-self, makyth be to wepyn in vj. maners 4. On is, for bou hast wratthyd bi god. An-ober is dreed of peynes of helle. be iij. is for angrys bat bou seest gode lyuerys suffere wrongefully. be iiij, is for synnes bat
- 20 folys hauntyn, be v. is for be wrecchyd lyif bat we felyn here, and for his lvif be lvif comyng is tarved longe. be vi. wepyng comyth of deuocyoun of be mynde of cristes passioun, & of gret plente of blysse, bat crist hath grauntyd to his, and of be felyng
- 24 of be grace of be holy gost. bise vj. maners wepyng of terys spryngeth in bi welle be 3yfte of knowyng 5, 3if bou, thru3 grace, kanst knowe bi-self. wratthe blyndeth bi gostly eyze, bat bou nost knowyst be-self, ne be wyl of god, for rankour & malyce.
- 28 Ps. 6 'Turbatus est a furore oculus meus.' But bis 3yfte of knowing in be ground of obediens & of equite springeth to be grace of knowyng to knowe be-self, & to werkyn goddys wylt. God cursed adam for his vnobedyens, and for he kepte nost be

32 ground of equyte. Gen. iij.7 'Maledicta terra in opere tuo.'

¹ MS. in margin: 'Remedia contra 7tem peccuta mortalia.'

³ Matt. v. 5. ² MS. in margin: 'donum sciencie.'

⁴ MS. in margin: 'nota 6. 1, 2, 3,' &c.

⁵ MS. in margin: 'de dono sciencie.' ⁶ Ps. vi. 8. ⁷ Gen. iii. 17.

20

But god blyssed Symund, id est, obediens in equitate, ffor he was obedyent in equite 1. 'Beatus es symon bariona.' Mat. xvj.3 Syn he is blyssed in grace, but is, in be ground of obedyens in equyte, and his grace is a knowing of be-self, hat is, he iij. 3yfte 4 of be holy gost: vnderstondyth banne weel what bis knowyng is! it techyth be to lyven ryatfully a-monge euylt lyuerys, & to

The lessons that the knowledge teche ryatly. & to defende bi feyth wath resours fro inpugnyng of ourselves teaches us.

[Fol. 88 b.]

of heretykes: It techyth how bou schalt absteyne fro synne & 8 wyckydnesse, and how bou schalt medefully mynystryn, expendyn, dysposyn, bi temperalt godys; It techyth be be resoun to redresse bi werkys lyckly to be conformyd to bi feyth; It techyth be bat wyckydnesse may | nost ben hyd to be vnder 12 coloure of goodnesse. be bis 3yfte of kunnyng bou knowyst bi-self what bou art, wher-of bou art, what bou schalt be. It techytz bi consevens what bou schalt do, & what bou schalt bydden obere do in resoun and equyte. bis 3yfte of kunnyng 16 techyth be not of be sterrys, ne of ober sotyltes of be vij. sevencys; but it techyth be to kun knowe be-self, whanne bou art synfult, & whanne bou art ryztfult, and how bou schalt gouerne be to saue bi soule.

[The Means of Coming to Heaven is to Know Ourselves.]

A fiend, that in a certain city was worshipped as a god, told the people that the knowledge of oneself conducted to lieaven, but could be acquired neither by schooling nor by learning;

Alysander in cronicis libro viij., he seyth, A feend was in O a cyte whom myche folk worschepyd for here god. and o man compellyd hym to tellyn hym how he myst best come to heuen. 24 be feend seyde: 'to knowe bi-self. To knowe sterrys, & ober seyens, but kunnyng comyth of stodye; but to knowe be-self comyth of no skole, ne of no clergye, ne of no letterure. ffor doctourys of lawe & of dyuynyte, & maystrys of opere sevence, 28 sumtyme summe of hem knowe nost hem-self, ne wylt nost knowyn hem-self, to gouerne hem fro synne to rystwysnesse; but summe lay-men kun bettyr knowyn hem-self in gouernaunce fro synne pan summe grete clerkys. perfore, pis 3vfte 32 of knowynge comyth of be holy gost, & nost of skole.

¹ MS and his grace crossed. ² Matt. xvi. 17. 3 MS, in margin: 'narracio.'

be holy gost zeuyth nozt bis zyfte of kunnynge for here furryd for it was tabbardys, hodys, chymerys, & pylyouns, but be holy gost zeuyth Holy Ghost to bis kunnyng & knowyng to leryd & lewyd pat arn in be grounde laymen who lived in obe-4 of obedyence in ful equyte. to hem springeth be holy gost bis dience and watur of grace to knowe hem-self, & to gouerne hem-self in goodnesse.

the learned and

ffigure here-of luc. vltimo 1. Cryst ledde his apostlys out Interpretation of Christ's As-8 of Bethanye, and blyssed hem, & banne he stey to 2 heuen, cension from Bethania interpretatur domus obediencie, bat is, to bethanve with equite. whan crist hath brought be fro wretthe to obedience, bat is, to Bethanye & equyte, banne he blysseth be wyth 12 his hand, bat is, wyth his zyfte of kunnyng for to knowe be-self to gouerne be in vertuys, to stye vp fro Bethanye to heuen, bat is, in obedyens & equyte to styen vp to endles blys. i. pe. i. 3 'Sperate in eam, que vobis offertur, graciam, ex reuelacione 16 ihesu christi, id est, filij obediencie.' kepe be in grace, bat is schewyd to yow be be reuelacyoun of ihesu crist, in be kunnyng of be holy gost, as chyldrin of obedvens in equyte to stven vp to heuen in zoure ende.

[Our Lady heals the smit off Hand of John of Damascus.] 20

Exaumple 4. Prudencius ex gestis Iohannis Damasceni, he B seyth. An holy man, clepyd Johun of Damask, he was full of John of nes in herte, tunge, and dede, he was obedvent, and kepte equyte

24 in alle his dedys. wher-fore be 3yfte of grace, bat is, be 3yfte of knowyng, sprang in hym, for he kowde knowyn hym-self, & kowde gouerne hym-self in thougt, in woord, in dede, in pes, in obedyens, in grace, as it schewyth be his lyif. he was a munk

28 and priour of his hows, & a clene mayden, & wyth deuocyoun a prior and learned man, gretly louyd & worschepyd oure lady, & thrugh be zyfte of kunnyng he | was a gret clerk in letture, in grew, and in latyn, [Fol. 89 a.] in scyens of clergye. And pacyng obere he was gracyous in 32 wrytynge, in endy3tynge, & in syngynge. he was takyn wyth was captured

² MS. hey crossed. 1 Luke xxiv. 50.

^{3 1} Pet. i. 13. Vulgate reads: 'in revelationem.'

⁴ MS. in margin: 'narracio.'

by Saracens.

and obtained a privileged posi-

A pupil of his wrote a compromising letter in John's hand.

tion at court.

and dropped it in a place where the emperour could find it.

John was condemined for conspiracy.

His right hand was cut off, and in his old convent

When John returned there

sarasynes. and in bo marchys bere he was prisonere was a gret lordys sone, whiche sone was put to bis Johun to lere. enformed hym in wrytyng. & in endystyng, in letture, & ober kunnyng of clergye, bat his voys, his wrytynge, his endyztyng, 4 to ony mannys syst was lych be voys, lyche be hand, lyche be endytyng, of Johun his mayster. Theodosius be emperour toke to him bis Johun, and louved hym hugely. be lordys sone hadde envye ber-wuth, but his mayster was so louvd of be emperour, 8 & wyste wel bat his owen hand & his owyn endyztyng was lyche be hand & be endystyng of Johun his mayster. and he desyred to have be souereynte aboue alone. he purposed his maystrys deth, and wrote & endysted a lettre of tresour to be 12 emperour, bat men schulde wene his mayster Johan hadde wretyn it. be lettere wyttnessyd bat Johun hadde conceyvid be emperouris deth. be lordys sone, whanne he had made bis cursed lettere, he bare it to be emperouris paleys, closyd & 16 enselvd, and lete it fallyn in swyche a place bere he wyste wel be emperour schulde sone fynde it. his skyl was, he wyst wel, whanne it were founde & red, it schulde bewytt Johan his mayster, and panne schulde Johun his mayster be deed for be 20 lettere of tresoun, and banne schulde he ben heve bothe in worschipp & in loue of be emperour, as Johun his mayster was be-forn. be lettere was foundyn, & red a-forn be emperour. alle men seydin hat it was Johunys hand. Johun was a-freyned. 24 & dyspysed of be emperour as a tretour. be emperour seyde to hym, 'bis is bi lettere wretyn wyth bin owyn hand. bou mayst nort seye nay.' Johun seyde, 'Syre emperour, bis is lych myn hand & lyche myn endystynge; but I take god to 28 wytnesse, I wrote it neuere.' Alle men seydin bat he leva. & pat he was gylty to be deth. be emperour seyde, 'I have louyd bym wel; deed schal he nost be, but his ryst hand, bat fixed to the wall wrote bis lettere, schal be smet of.' & so it was smet of, and, in 32 dyspyst of hym, born to his hous bere he was priour, and hangyd vp in be mynstre a-forn an ymage of oure lady. Johun kom home to his hous a-forn bat ymage of oure lady. & ynwryed his wounde, & schewyd out his arme to be Image, & seyde, 'Lo, 36

lady, is his be mede for my good dede hat I have don to hi he complained worschip? is bis be reward, be blysse, & be worschipp to bi seruauntys? lady, why hast bou bus suffered me gyltles to be 4 schamyd & mayned? why hast bou sufferyd bis hand to be smet of, bat hath wretyn to bi worschip manye swete songvs and prayers of be / And often sacryd in sacrament of be awtere to the next night. 8 hym kom oure | lady, & seyde, 'what doost bou, my chyld, [Fol. 89 b.] trewe, meke, & obedyent in equyte to my sone & to me !, the Holy Virgin Johun seyde, 'what askyst bou me, lady? rathere I aske be

why bou hast suffered me gylteles to suffere his dyspyrt. where 12 were bou, lady, whan I hadde bis schame? lo. lady, for my most dyspyst myn hand smet of hangyth sunder a-forn bin ymage.' Oure lady seyde, 'My chyld, be glad! for his sorwe & schame schal turne be to hey; worschip and iove.' Oure 16 lady, in his syzte, feechyd his hand, & sett it agen on his arme,

& blyssed it, & wente here wey. On be morwe, wyth alle his bretheryn he thankyd god & oure lady, & schewyd his arme and healed his & hand hool to all be peple. be emperour herde of bat myracle, The emperor 20 and com to hym, & cryed hym mercy, and kyssed his hand, pardon,

& askyd him zif he knewe onv swyche wrytere bat wrote so lych hym. Johun telde hym who it was bat wrote so lyche

hym. Danne be emperour putte bat lordys sone to a schamefult and his pupil 24 deth.

was put to death.

1 Lo, takyth hede how falsnes and malyce brougte be lordys sone to a schamefult ende; And obedyens, mekenesse, equyte, & truthe, browste Johun to hey; worschip and grace. perfore, 28 castyth out of zoure wose of synne grauel of mygouernaunce, and wyth be mattok of pes dyggeth doun depe in the ground of obedyens & of equyte! and panne schal in 30ure welle springe By obedience watyr of grace, pat is, be iij. 3yfte of be holy gost, bat is, will attain to 32 be 3yfte of knowyng, bat 3e mowe knowyn 3ow-self to forsake ing yourselves. zoure synne, to gouerne zow in vertewys, to encresyn in grace, and to come to endles ioye.

To bis ioye brynge vs he, &c.

Capitulum xlvm.

De obstinacia cordis, oris, & operis.

'ooze of Sloth' lies the 'gravel of Obstinacy.'

Underneath the Tyf be wose of slauthe is cast out of zoure pytt, castyth 3 out be grauel be-nethe be wose of slouthe. bat grauel 4 is obstynacye, bat is, hardnesse. Iohannes de aquaria villa 1. he seyth. A weve ful of grauelt or of sande lettyth euyll a man for to renne bere-in; Ryat so, he sevth, aif bou be full of be erde and grauelt-stonys of obstynacye 2 in herte, tunge, & dede, 8 bat is, full of heuvnesse, & full of slugnesse, it lettyth euyl bi soule of his cours to heuen ward. Iohannes de abbatis villa 3 dicit. 'Arena amara est; sic obstinacia in corde, ore, & opere.' Gravel & sande is bytter; so is obstynacye bytter in bi con- 12 sevence.

Obstinacy

prevents your hearts from devotion.

[Fol. 90 a.]

bis grauel is iij. fote depe, bat is for to seyne, It is in thre partys 4, in herte, tunge, & dede. In herte 5, as whan bin herte is harde as a stone, & hath no deuocyoun to god, ne loue, ne 16 dreed, ne swetnesse, to heuen ward, ne ruthe, ne pyte, to bin owyn soule ne to bin even-crysten, quyke ne dede, ne swetnesse in heryng dyuyne seruyse, ne in heryng goddys woord, no more

ban a beeste, but euyl apay ed & wery in bin herte ber-of. is an hevy grauel & hard wyth stonys of obstynacye. grauel is in louerys of wordly muk. here hertys ben hardere ban stonys of grauel, for in be passioun of crist harde stonys brostyn o-sunder, but here hertys arn so harde in loue of be 24 world, and in slauthe to god ward, in loue of be flesch, in lust of synne; neyber for loue of god, ne for drede, ne for ruthe & pyte of his deth, bat it mowe nost brestyn ne supplyn to goodnes. perfore, ze pat felyn bis grauelt in zoure pytt, casteth 28 it out of youre hertys, and praye to god bat he seve to yow bise woordys, Eze. xxviijo.6, I schal take fro 30u 30ure harde hertys

¹ Cf. p. 168, note 3.

³ Cf. p. 5, note 1.

⁵ MS. in margin: '1. in corde.'

² MS. in margin: 'obstinacia.'

⁴ MS. in margin: 'nota 3ia.'

⁶ Ezek, xi, 10 and xxxvi, 26,

in slugnesse & wyckydnes, and I schal zeuvn zou a fleschyn herte softe & swete in deuocyoun. 'Auferam a vobis cor lapideum, & dabo vobis cor carnenm.

be secunde fote of depthe of his grauel is in hi tunge 1, hat is, Obstinacy prewhan hardnesse of herte lettyth bi tunge, bat it prayeth nost praying dedeuoutly, ne dystynctely, ne prevseth, ne thankyth swetely, bi god / Seynt gregorie seyth, be grete mede of be blysse of heuen.

- 8 gif it delygte be in bi soule, it wyll lygtyn be, & counfortyn be. bat bou schalt nort dullyn and slawthyn in bi labour of bi prayers. Ysa. v.2 'Deus plantauit vineam, & eiecit lapides de ea.' God sett a vyne, bat is, holy cherche, bat it schulde
- 12 floryssche in god pravers. & he kest out fro bis vyne of holy cherche stonys, hem bat arn harde as stonys in herte and tunge wyth-outyn deuocyoun and prayerys; for bey be cast out of be cherche, bat schal be sauyd, as stonys & grauel, to ben
- 16 vnder bi feet in foule place, to gon ber-vp-on, bat is, in helle to be dyffoulyd in foule & horryble peyne vnder be feet of alle hethyn men, for false cristene men schul be nethirest in helle.
- The iii. fote depthe of his grauel is in his werkys 3, hat is, and hinders whanne pou slawly, & vndeuoutly, & heuyly, wyth euyl wyll good deeds. doost ony good dede. bis heuy grauel lettyth be of bi cours to heuenward, for bou may nost in herte, tunge, ne dede, spedely 24 don bi iurne to godwarde, neyther to loue hym, ne to knowe

hym, ne to worschipp hym, ne to preyse him, for all be herte,

tunge, and dede, arn so harde as grauelf-stonys, bat it mowe nost brestyn in deuocyoun to godwarde, but it arn supple ynow 28 to be world, to be flesch, & to be deuylt. A doctour, ffilius matris 4, he seyth 5, whan crist kom in-to bis world, heuen knewe hym, & worschepyd hym, for heuen sente doun aungelys & a sterre, in worschipp of his comynge / be see & be wynde

¹ MS. in margin: '2. lingua.'

² Isa, v. ². Vulgate: 'Et sepivit eam, et lapides elegit ex illa, et plantavit eam,' &c.

³ MS. in margin: '3. in operibus.' 4 Cf. p. 223, note I.

⁵ MS. in margin: 'celum cognouit dominum mare terra sol.'

knewyn him, and worschepedyn hym, for in oo. woord of his mowth be see & be wynde were stylle. 1 Et facta est tran-

quillitas magna.' pe see also obeyid vn-to god, & 3af hym weye to gon vp-on hym wyth his feet. pe erthe knewe god, & wor- 4 schepyd hym, for all erthe in his deth styrred and schakyd.

[Fol. 90 b.] pe sunne knewe god | in his deth, for he wyth-drowe his ly3t. helle knewe god, & 3alde to hym, whan he kome, pe soulys whiche he bou3te. But man, hardest pan grauel-stonys in herte, 8 tunge, & dede, pat hath resoun & vnder-stondyng, wyll no3t knowe god ne dewly worschepyn him, neyper in herte, ne tunge, ne dede. for he dredyth no wretthe, ne wreche of god, he louyth no gostlyhede, he desyreth no swetnesse of heuenly 12

Man is more obdurate than unreasoning creatures. thynges, he rescevuyth no techyng of holy cherche, he kepyth no comaundments of god. he hervth in holy cherch of goddys woord how he schulde lyve, he seeth myraclys of god, he heryth what god schal avue to hem bat louvn hym, he knowyth what 16 god forfendyth hym, he is ofte smett wyth sykenesse, aduersyte, losse, slaundre, harme, hurte, & oper wreche of god, and ofte warnyng & techyng in repreuyng; and gitt he wyll nogt leve his wyckydnes, ne knowe, ne worschype, his god. Here mayst bou 20 se bat hast hard grauel, how bou art hardere ban stonys. bou art werse ban obere creaturys; for stonys brostyn a-sundyr in his passioun, Othere creaturys knewyn hym, & worschepedyn hym, in here kynde; but bou art so hard bat bou mayst nort 24 brestyn a-sunder to knowe bi god in bi kynde. god comyth in be sacrament of be awtere on estern-day to his creaturys, man and womman, for to dwellyn in hym to sauyn here soulys; but summe arn harde in pride, envye, slawthe, wretthe, coueytise, 28 glotonye, & in wylt of leccherye, but bei worschepe hym nost, ne knowe him nost, for bei don hym vnworschypid in here grauel of euylt herte, tunge, & dede. 'In propria venit, & sui eum non receperunt.' Joh. primo 3.

The 'gravel of Obstinacy' must perfore, takyth a spade, & deluyth out pis grauel of obstinacye be removed with fro pe herte, tunge, & dede. pis spade is mynde. pis mynde Remembrance.'

1 Matt. viii. 26.

² MS. yrketh crossed.

3 John i, 11.

muste haue iij. partys as a spade1: a scharp scho be-forn, an heued, and an handylt; bat is to seve, bi mynde muste be in thre: ferst a-forn in cristes passioun for be scho: next for be 4 heed, bi mynde muste be on be dredefull dome; be thridde for be handyl haue mynde of be fyir of helle. ffigure here-of Gen. xvo.2 Abraham kecche awey flyes fro be sacryfyse: Ryat so. kacche out fives bat vndeuoutvth thougt, wyth iij. thynges, bat 8 is, wuth a scourge, wuth colde frost, & wyth fyir of hote water; Rvat so, he sevth; kacche out be flyes, obstynate thouates, woordys, & dedys, fro bi sacryfyse in goddys seruyse wuth scoorgys of crystes passioun in bi mynde. thynke how crist Remember 12 made be, & fedyth be, & suffered deth for be, and how he was buffetyd, woundyd, betyn, scorgyd, prycked to | be braynes, [Fol. 91 s.] navled to be cros, stungen to be herte, & swette water and blood, and fed wuth evsill & galle. Tre. iii.3 'Recordare pau-16 pertatis mee & transgressionis mee absinthij & fellis, &c.' In mynde of bise woordys of his passioun bou schalt kacche awey fives of euvlt thoustys out of bin herte, and bis scho of bis spade, bat is, mynde of cristes passioun, schal deluyn in-to 20 bin herte sorwe for bi synne, deuocyoun, good wylt, holy thoustys, & desyres of heuenly thynges. Ysa. xli.4 'Visitabo super fructum magnifici cordis.' God seyth, I schal vysite be fruyzt of a devoute herte. what is bis fruyte? a devoute herte The fruits of a 24 springeth out at be eyzne be fruyzte of thre manere wepynges: On is, wepyng for thy synne. Ps.5 'Exitus aquarum deduxerunt sorrow for one's oculi mei;' & tre. j.6 'Plorans ploram in nocte,' id est, in peccato. An-oper is, It springeth out of compassioun, and of commiseration, 28 ruthe of an-operes synne or of an-operis myscheef. Ro. xij.7 'fflere cum flentibus.' be iij. is, it springeth out wepyng of and devotion. deuocyoun. Ps. 4 ffuerunt mihi lacrime mee panes die ac nocte. be Psalmystre seyth, My terys of deuocyoun han ben to me day 32 & ny3t my breed to fede wyth my soule. bise thre manere

¹ MS. ∴ I, 2, 3.

² Gen. xv. II.

³ Thren, iii. 19.

⁵ Ps. cxviii. 136.

⁶ Thren. i. 2. Vulgate reads: 'p. ploravit in n.'

⁷ Rom, xii. 15.

⁸ Ps. xli. 4.

wepynges 1 arn be fruyte of a devoute herte, whiche be mynde of cristes passioun bryngeth in-to bin herte, & springeth out at bin eyzne. Dis wepyng wasscheth bi soule, it sleth be feend, it springeth in-to bi welle, it qwenchyth be fyir of temptacyoun, it 4 getyth lyztly bat is askyd ryztly, secundum doctores, it bryngeth fro wordely sorwe to heuenly ioye. Ps.2 'Qui seminant in lacrimis, in exultacione metent.' Take bis scho of zoure spade, bat is, mynde of cristes deth, and wyth bis scourge of his 8 passioun bou schalt kacche out be flyes of ydelt thouztes, & it schal bryngyn in deuocyoun and wepyng, & be grauel of hevy thouztys schal be avoyded.

Remember the day of judgement. ffor be heed of bi spade, haue mynde of bi deth & of be 13 dreedfult dome 3. thynke how bat day schal be a day of wreche, of tribulacyoun, of angwyssch, of myscheef, of myseyse, of sorwe, of drede, of dampnacyoun, of schame, & of confusioun, and bis mynde here-of schal make be in dreed cold as frost, and bis 16 cold dreed schal chase awey be flyes of vndeuowte woordys fro bi mowth 4, secundum Watertoun 5, and it schal bryngyn in deuoute prayers, preysinges, and thankynges to god, & trewe schryfte of bi synnes, And bis fruyzte of bi mowth schal be ful fedyng to 20 bi soule. prouer. xij. 6 'fructu oris sui vnusquisque replebitur.' Ecc. x. 7 wycked & vndeuowte thouztes arn as flyes bytynge 8, bat byten awey be swetnesse of be oynement of deuocyoun. but be scourgys of cristes passioun in bi mynde, & be cold frost, 24 bat is, be mynde of be dredeful dome, sleth bo flyes, or kacchyth bem away & converte by hypereth in the latent development.

[Fol. 91 b.] hem awey, & qwyketh, & hryngeth inne | a3en, deuocyoun.

panne, in pin herte and wyth pi mowth, pou schalt seye wyth
dauyd , 'Benedicam dominum in omni tempore, semper laus 28
eius in ore meo.' I schal worschepe god in euery tyme, alwey

his preysing be in my mowth.

and the pains of for be handyl of bi spade, have mynde of be hote fyre of 11ell!

² Ps. cxxv. 5.

¹ MS. in margin: 'fletus x¹ facit.'

<sup>MS. in margin: 'dies iudicij.'
The quotation from Prov. which follows below, is put in here in MS. and crossed.
Cf. page 168, p. 2.</sup>

nd crossed.

⁵ Cf. page 168, n. 3.

⁶ Prov. xii. 14. Vulgate: 'De fructu,' &c.

⁷ Sapientia xvi. 9 (?).

⁸ MS. in margin: 'Musce quomodo fugabuntur.' Ps. xxxiii. 2.

helle. thynke, as ysaie seyth capitulo vltimo 1, be fyir of hem pat arn, or schul be dampnyd, schal neuere be qwenchyd, ne be werme pat is grucchyng in here conscyence, schal neuere deye.

3 if bou thynke wel bis 2, bis hote fyir schal sle or cacche awey fro be, be flyes of bi soule, & vndeuoute werkys, and it schal brynge 3 in dedys of deuocyoun, dedys of penaunce, dedys of almes, dedys of mercy. banne 3e mowe 4 seye, we be full 8 of fruzte of gode werkys be be grace of crist ihesu to be worschype of god. 6 Repleti fructu per ihesum christum in landers dei?

laudem dei.'

pus, wyth pis spade, pat is, mynde of cristes passyoun, of pe

12 dreedfu*t dome, & of helle, pourge out pe grauel of hevy slug-sloth
nesse in thouzes, woordys, & dedys. Ecc. vij.6 'A negligencia
purga te,' Make zou clene of pis necglygens wyth holy meende.

Ieronymus he seyth, Alwey be occupyed in sum goodnesse, pat is best remedied
by fruitful oc
16 is, in good thouze, woord, & dede, pat pe feend fynde pe alwey cupation.

occupyed, and so he schal fle fro pe. zif pou delue pus wyth
pi spade, pat is, wyth pi good mynde, pis grauel of slouthe & of
necglygens fro herte, tunge, & dede, panne schalt pou fynde

20 be-nethyn a clene ground, pat is, ryztfulnesse, pat is, goodnes;
for panne schalt pou be ryztfult and good in herte, tunge, &
dede. pis ground of ryztfulnes I schal schewe zow an-oper
day.

24 [An Angel showing to a Hermit the Righteousness of God.]

Iacobus de vitriaco, he seyth pat an Heremyte 3af hym to A hermit began ydell & vnry3tefull thou3tys, woordys, & dedys, wher-fore be feend brou3te in-to his herte thou3tys of blasfemye a3ens be

28 worschip of god. for hym thouste pat god was vnrystfult, for the justice of he sufferyd wycked lyuerys to haue prosperyte in pis world, welthe, helthe, worschyp, & rycches, and sufferyd gode lyuerys to be turmentyd, falsely & gyltles, wyth enemyes, be slaundrys &

¹ Isa. lxvi. 24.

² MS. in margin: 'mortis passio X'(Christi) & timor ghenne.'

MS. bryngeth in.
 MS. 3e schul mowe.
 Philip. i. 11.
 Ecclesiasticus vii. 34.
 MS. purgate.
 MS. in margin: 'narracio.'

An angel promised to show was just, and they travelled together.

The first night, the angel stole honest man and next day gave it to a wicked one.

[Fol. 92 a.]

he drowned the favourite servant of their host.

The fourth night,

he strangled another man's child. At last. the hermit was about to leave his companion. when the angel showed him how everything had been done by the decrees of Providence.

harme, be pouert & sykenes, & be obere dynerse aduersytees. In his hevy grauel of his evvlt thoustys, an aungyl mette wath hym in mannys lyknesse, & bad hym folewyn him, and he schulde se bat god was ryatfult in his werkys. bei wente to- 4 gydere, and be firste nyst weryn harberwyd wyth a ryst good a goblet from an man, bat made hem gentyl chere for goddys loue. morwe be aunovl stale awey be gode mannys maseer whiche bat good man louvd best. be hermyte thouste bat was an S vnkvnde dede to hym bat made hem to fare so wel. be next nyat, bei were herberwyd wyth a cursed lyuere, bat made hem euvl chere. & saf hem no mete, ne drynk, ne beddyng, but an hows with a lytel strawe. On be morwe be aungyl af bat 12 cuppe whiche he stale, to bat cursyd man, bat made hem to fare so eucle. be hermyte thouste bat bis was vnwysely don. be The third night, thrydde nyzt bei weryn herberwyd wyth a good man, & haddyn

good chere & good fare. On be morwe be aungylt putte be 16 seruaunt of bat good man standynge on a brygge in-to be watur, and drenchyd hym. banne be heremyte thouste bat his felawe was acursyd, for he slowe but seruaunt whiche but good man most louyd. be iiii. nyzt, bei weryn herberwyd at an-ober 20 good mannys hows, & haddyn gret wel-fare, on bat nyst, be aungyl strangelyd be good mannys chyld in be cradyl, bat cryed & lettyd hem of slepe. On morwe erly bei wentyn, er men resyn. be hermyte thoughte hat his felawe was a membre of be 24 deuylt for bo dedys bat he seva hym do, & thougte to forsake his cumpanye. be aungyt seyde to hym: 'Euyr-more tou demyst envil & to be werste, & grucchist agens be ryatwysnes of god. I am an aungyl sent to be fro god, to schewe be his preuy 28 domys, bat it be ryatfull and nost vnryatfull as bou menyst. be first good man bat we weryn herbarwyd wyth louyd bat cuppe to fele & to myche, whiche bat I stale, and berfore I toke it fro hym for his beste, but his love schulde be be more in god. and 32 I 3af bat masere to be cursyd man, bat he schulde haue his mede in his world, & nost in heuene, for he fewe gode dedys hat he dede. I drenchyd be seruaunt of be ober gold man; for on be next nyst he purposyd to a slayn his mayster. berfore, bat 36 good man is sauyd, & his seruaunt hath be lesse peyne in helle, be-cause he slowe nost his mayster in dede, but in wyll. be chyld of be ober good man I slow, for bat good man, a-forn 4 be chyld was born, dede myche almesse, but sythen dede he non almesse for to gadere to-gydere to makyn his chyld a ryche eyre. and now I haue sauyd hym fro his gret coueytise, and now he schal do almesse asen, & be chyldes soule is in heuen.

8 Derfore, bou heremyte, haue mynde of cristes passyoun, and of be dreedfull doom, & of be endles fyir of helle, and bis mynde schal voyde fro be suche euyll demynges, & euyll thoustys, woordys, and dedys.

Ryst so, whanne se fele sou heuy with his grauelt of heuy & ydel thoustys & demynges, delue it out wyth he spade of good Remember the mynde in he passion of crist, & he deed-full dome, & in he Christ, the day peyne of helle, And his mynde schal make sou to fynden a clene the hell, and he for ground of rystwysnesse, in whiche ground he water of grace righteous! schal springe in-to source welle, whiche schal brynge sou fro wose [of] slouthe to water of deuocyoun, fro heuy grauel of ydelnesse to fryst of vertewys, fro sorwe & labour of his world so to endeles reste & iove.

To whiche ioye brynge vs he, &c.

Capitulum xlvjm.

De iusticia & probitate.

[Fol. 92 b.]

The oper day, I told 30w pat whan be wose of slouthe were Underneath the cast out of 30ure pytt, 3e schuldyn wyth a spade, pat is, mynde of cristes deth, of be doom, & of helle-peyne, delvyn out be grauel of heuy & ydell thoustys, woordys, & dedys, pat arn and the 'grave' of Obstinacy,' you will find the 'ground of rystwysnesse and of stedfastnes. Of bis ground schal I telle 30w new.

Iohannes de Aquaria villa he seyth, pis grounde of ryztwysnesse is iiij. fote depe?. Oon fote is, to zeldyn pat you owyst which comprises four things, i.e.,

¹ Cf. p. 168, note 3.
² MS. in margin: 'nota 4°. 1, 2, 3, 4.'

the worship of God, the love of one's neighbour, the care of one's body

and soul.

to pi god, pat is, worschyp & seruyse. An-oper fote is, to 3elde to pi ney3bour pat pou owyst hym, pat is, loue & good counseyl. pe iij. fote is, 3elde pat pou owyst to py body, pat is, trauayle & good occupacyoun. pe iiij. fote is, 3elde pat pou 4 owyst to pi soule, pat is, fedyng of goddys woord. Whan pou felyst in pe pis ground, pat pou worschepyst pi god, pou thynkest, & spekyst, & dost, non oper wyse to pi ney3bour pan pou woldyst he dede to pe, as pe gospel seyth, Mat. vij.' 8 As 3e woldyn opere dedyn to 30w, do 3e to hem. And pou chastysest pi body wyth penaunce, & labour, and good occupacyoun, and fedyst pi soule wyth holy techyng, panne hast pou founde pe clene ground of ry3twysnesse in alle iiij. fote depthe. 12

And deeper below is the 'ground of Hardiness or Strength,' consisting of seven parts: panne schalt pou fynde deppere a ground of hardynesse, pat makyth pe hardy to ouercome vyces, & to fyzten azen pi gostely enemyes. But pis ground of hardynesse is vij. fote depe 2, pat arn pise: Nobylnesse of herte, Trustyng, sekyrnes, sufferaunce, 16 stedfastnes, Lastendnesse, Hungyr & thrust of ryztwysnesse. Pis ground of strengthe or hardynesse, pat makyth a man strong or hardy to take a gret thyng for goddys loue, & it armyth pe herte pat non angyr may hurte it, but full slouthe 20 it kacchytz fro man.

r. A noble heart, which despises the world,

and aspires to perfection: pe first fote depthe per-of is nobylnes of herte schewynge in to partyes: on is, it dyspyseth & fleeth pe world, & al pe welthe per-of hym thynketh but wrecchydnesse. & oper it 24 doth, it makyth a man to chese hardynesse for goddys sake. Pis vertu makyth a man to vndertakyn pe weye of perfeccyoun, and to chese pe lyif pat semyth hard here / pe secunde fote depthe of pis ground of strengthe is trustyng. trustynge 28 settyth a mannys herte faste in goodnes, pat no-thyng may lettyn hym, but he, wyth all hys my3t, fulfylleth pat he begynneth / pe iij. fote depthe is sykernesse, pat ledyth a mannys herte so pat he dredyth no peryle no peyne pat men 32 mown ordeyne hym, but it makyth men to desyren angrys as

2. self-con-

fidence.

3. security,

4. patience,

knystes desyren iustys or turneamentys / be iiij, fote is suffer-

¹ Matt. vii. 12.

² in margin: '7^{tem} nota. ffortitude. 1, 2, 3,' &c.

aunce bat helpyth a man to ouercomyn his enmyes, be world. be flesch, and be feend. ffor sufferauns is to a man a scheeld of gold, bat koueryth hym so bat1 | no strook of tribulacyoun [Fol. 93 a.] 4 schal sore hurtyn hym. be v. fote depthe is stedfastnesse, bat 5. steadfastness, makyth a mannys herte styff as a towre bat stant on a roche, & as a rotefast tre bat no storme may ouyrthrowe; so stedfastnesse makyth mannys herte, bat no chaunce may remoue ne 8 turne his wyll/ be vi. fote of depthe is lastyngnes, bat makyth 6. perseverance, a man alwey a-lych newe in goodnes & in gostly myst, for it comyth of a trewe herte, for it fayleth nost in wele ne wo tyl pe lyues ende/ pe vij. fote depthe is hungyr & thryst of 7. desire of righteousness, 12 ryztwysnesse, pat is, in hertly desyre of god. for a man schulde desyre to zeldyn to god & to man ryzt, and zif he be myztles sumtyme, but he may not do but puttyn his myst in goddys wyll; banne wylle god fulfyllen bat fayleth in hym. ffor god 16 seyde nost, blyssed be bei bat arn rystfull, but bei bat desyren to do rvatfulnesse.

Delue doun in his ground alle hise vij. fote depthe in his In the 'ground of Hardiness' a ground of gostly my3t; panne schal pi welle be depe ynowe, & springs a well, Strength, which 20 watyr of grace schal sprynge ber-in, bat is, be iiij. 3yfte of be is the fourth holy gost, be tyfte of strengthe, whiche tyfte schal make be Ghost. strong & mysty to dure in be ground of goodnesse & of rystwysnesse in thoustys, woordys, & dedys, bat bou schalt nost be 24 wery, heuy, ne sluggy, ne fayle per-in, ne leve of, but euere bou schalt be myzty fresch, & hungry, & thrusty, after ryztwysnes in herte, tung, & dede. panne art bou blyssed in grace of myst of be holy gost. Mat. v.3 Blyssed be bei bat hungryn and 28 thrysten ry3twysnes, for bei schal be fulfylled in grace of strengbe of be holy gost, whiche strengthe in heuen schal fedyn be wyth breed of aungelys, secundum glosam. It schal also strengthyn be, & makyn be myzty, to wytstondyn tempta-32 cyouns in synne, & to sufferyn dyssese for goddys loue, for ryztwysnesse, for truthe. prouer. xv.3 'Domus iusti plurima fortitudo, & in fructibus impij conturbacio.' pe ryztful man is

gift of the Holy

³ Prov. xv. 6, ² Matt. v. 6. 1 MS, bat bat.

mysty; be wycked man is trubelyd. berfore, wuth be spade of good mynde of god, & of be doom, & of helle-peyne, delue out bi grauel of slugnesse in-to be ground of ryghtfulnesse & of hardynesse, bat bis water of grace, be must of be holy gost, 4 mowe springin in bi welle, to make be mystyly to ouercomyn bin enmyes gostly, & mystly to sufferyn alle tribulacyouns here, bat bou in bin ende mowe skape to iove.

[The Monk-Physician takes Our Lady's Medicine.]

A Cistercian monk.

being a physician, neglected his monasterial duties. On St. [Fol. 93 b.] Mary's day, he saw that saint enter the choir, and give a spoonful of her medicine to everyone of his brethren.

Exaumple 1. Cesarius, a clerk, he tellyth bat in ordine cister. nenci was a munke vdel, & veyn, & vnobedyent, in herte, tunge, & dede, for he was a leche, & wente a-bowte be cuntre to cure folk, and wol selde he was at home in cloystre and in be qwere. 12 On a | solemone feste of oure lady, at matynes on be nyat, he stood in be gweer wuth his brethervn, and song. he sev; oure lady comyn. & sche zaf out of here box bat sche bare be lykoure tat was ber in, wuth a spon to vche of his bretheryn, puttyng 16 be spon wyth be lykoure in here mowthys for be gret deuocyoun bei haddyn in mynde, in herte, & tunge, in preving, & in dede of holy werkys.

I trowe his lycour comyth nort in source mowthys bat han no 20 swetnesse in deuocyoun in herte, ne in tunge, ne in dede, but slepyn in holy cherche, or syngyn, or rownyn, or iangelyn, or sytten stylle as a beeste, & bydde no bede.

But whan oure lady com to bis munke bat was bis leche, he 24 sey; here, but his bretheryn seyn here nou;t, & he gapid for to except himself. haue of here lycoure. sche seyde to hym, 'bou getyst non of my lycour, for alle lycourys of wordly coumfort bou hast in bi lechecraft; per-fore, of me getyst bou none.' be munke was 28 sory, and at here byddyng forsook vanytees of thoustys, & of iapys, and of ydelt occupacyouns, & kepte be cloystre & be qweer in holy medytacyouns, in preyerys, & in holy werkys. and bus, wyth be spade of holy meende of cristes passioun, of be 32 dreedfull dome, & of helle-peyne, he kest out be grauell of all veyn slugnesse, & kepte hym in be clene ground of ryghtwys-

1 MS. in margin : 'narracio.'

The monk repented and reformed;

nesse & of gostly myght, tyl he spryng of grace, hat is, he 3yfte of strengthe of he holy gost, spronge in his welle, hat mystely he stood in hat ground of goodnesse, tyl he feste of our lady com agen he nextegere. Hanne, our lady dede as schedede he and after a year gree before. And whanne sche kom to him, hat munke, hat leche, sche seyde to him, for hou hast forsaken ydelnes & vanytez of bodyly & wordely coumfort, and genyst holy his mynde to denocyoun, her fore hou schalt have of my lycour. he was admitted to partake of sche put her of in his mowth. He felte swyche a swetnesse our lady's medicine. her of in his mowth, hat evere after he forsook all werdly good & alle fleschly lustys. And hanne in him sprang grace.

slepyng in dyuyne seruyse, 30ure iangelyng, 30ure rownyng, 30ure rennyng abowtyn on þe haly-day fro 30ure parysch-cherch; keep the holi-leuyth 30ure pylgrymage on þe haly-day, & do it on þe werkeday;

16 leuyth 3oure rennyng on holy-dayes to wrestelynges, markettys, & feyris, to steraclys & dauncys, to bede-alys, bede-wynes, & schetynges. Alle opere swyche vanytees, ydell wyth-oute profy3t of gostely fry3te, kaste out al pis grauel and [sonde] wyth pe

20 spade of holy mynde, and kepe 30u in pe ground of ry3twysnesse, pat is, of good occupacyoun, and in ground of my3ty occupy yourselves usefully, wyth|standyng temptacyouns; and panne schal pe watyr of [Fol. 04 a.] grace, pat is, pe iiij. 3yfte of pe holy gost, pat is, pe 3yfte of and you shall have strength.

24 strengthe spryngen in 30ure welle, & wasschyn 30w clene fro the fourth gift of the Holy Ghost.

synne wyth vertuys, and it schal brynge 30w in 30ure ende to be clennesse of iove in heuen. Ad quod, &c.

Capitulum xlvijm.

28 De probitate et ramis cius & de dono fortitudinis.

Thaue told 30w be-forn of pe ground of ry3twysnesse, & of pe ground of gostly myght, & of pe watyr-spring of grace in 30ure welle, pat is, pe 3yfte of gostly strengthe. now I schal 32 telle 30w 3it more of pis ground of my3t & of pis waterspryng More about the of grace, pat is, pe 3ifte of strengthe.

Strength enables a man to overcome his spiritual enemies in seven battles. In the battle against deadly 3yf be 3yfte of strengthe of be holy gost springe full in bi welle, he springeth in be seuen stremys of grace bat makyn be strong & my3ty in vij. manere batayles to ouercomyn bi gostly enmyes. be first batayle is a3ens dedly synne. A3ens 4 dedly synne bou owyst to fy3te, or ellys to fle wyth alt bi my3t; for who-so fle it, he fy3teth wel; so he bat assentyth no3t to synne ouercomyth it. for 3yf he be fellyd ber-wyth, he ryseth no3t wyth-outyn helpe, & he bat is fallyn hath more nede of 8 helpe ban he bat stondyth. And so god thru3 his grace, but he arme hym wyth penaunce, he may no3t stonde; be whiche armure be holy gost bryngeth hym in his 3yfte of strengthe. And bis armure is of thre thynges 1: on is repentauns of herte, 12 an-ober is schryfte, be iij. is satysfaccyoun.

he must be armed with penance, which consists of repentance, confession, and satisfaction.

Repentance.

Repentaunce of herte is, whanne be synnere knowyth his gylt, & hath sorwe perfore, and for bat he hath wretthyd his god. be more bat he hath synned be more sorwe he muste 16 haue perfore; for he is a theef to god, & a tretour, & morderere of goddys dowtyr. ffirst he is goddys theef; for he stelyth & wastyth bat is no3t his, bat is, of bat god toke hym where-of he schal 3yue acountys. He mordryth goddys dow3ter, bat is, his 20 owen soule; for bat he sleth thrugh synne be whiche god made to his lyknesse, and is hys dowter thru3 grace. He is a tretour to god; for he betrayeth god whanne he 3eldyth to be feend, bat is goddys most enmye, bat castel of his herte be whiche 24 god took hym to kepe. ffor bise iij, forseyde be synnere muste sore sorwyn in bi batayle a-3ens synne.

Confession to be made according to seven conditions, that is to say, x. deliberately.

Schryfte of mowthe hath vij. condycyouns². Schryfte schulde be don wysely; for a man schulde be-thynken hym wysely of 28 his synnes be-fore, whiche he hath don, er he come to be preest. and also he muste loke what he is bat schal schryuen hym, and 3if he be comaundyd to heryn his schryfte, & haue powere to assoylen hym. Also gode | werkys....³

[Fol. 94 b.]

... as brennyng fyir, þe whiche may nozt be qwenchyd wyth-

(2. quickly,)

- 1 MS. in margin: 'nota 31a.'
- ² MS. in margin: 'confessio oris 7^{tem} condiciones,' 1, 2, &c.
- 3 Apparently, there is a gap in MS. probably caused by turning over

outvn tervs of be evae & of be herte. An-ober skyl is bis, for be sykenesse of synne, to be whiche schryfte is medycyne. for he bat sekyth noat to ben hole, zeuyth no tale of his helthe.

- 4 be iii. skyl is bis, for dreed of deth. for deth is so sodeyn bat no man may wetyn be tyme of his comynge. be iiij. skyl is, for a man throws synne may lese alle be gode dedys bat he hath don, & bat he doth in be tyme whil he lythe in his synne: g and thruz schryfte he may rekure azen. ¶ þe v. skyl is þis, for
- forgetyng of his synnes, on be whiche he may neuere thynke. how may he banne schryuen him clene bat lythe longe in synne, but he schryue hym hastely.
- be thridde condycyoun of schryfte is bis: it muste ben apertly, 3. openly, bat is, bou schuldyst sone schewe bi synnes opynly to bi preest, & al bi wyll and all bin entent bat bou haddyst to do it.

be iiij. condycyoun is, bou schuldyst [ryztly 1] & redyly tellyn 4. accurately,

16 bi synne as it is don, & whanne, and where, & why, & how oftyn, and in what manere, and how longe leyn berinne.

¶ be v. condycyoun is, bat bou schuldyst schryue be hoolly 5 completely and all to one to oo preest bat hath powere to here bi lyif. & noust to departe priest.

20 bi schryfte to dyuerse preestys, or leve ony synne vntold vn-to bi preest, bat bou hast in mynde: for bat schryfte is vevn, and berfore bi schryfte muste be told vn-to oon preest & holly wuth alle be circumstauncys. ffor a synne may be more in oo persone

24 ban in ober tweyne or thre, & more in sum place ban in sum, and more in sum tyme ban in sum, and in sum wyse more than in sum. And be oftere bou synnest, & be lengere bou lyast berin, be more penaunce bou art worthy, & be werse bi cause is, be 28 hardere penaunce be muste haue.

But he pat wyff schryue him wel, he muste partyn hym-self A perfect conin thre 2: fferst he muste begynne at he herte, & sythen at he relate all sinful mowth, & after at all be body, tyl he hath ransakyd eche party and deeds.

the leaf. The close of the paragraph referring to the first condition of shrift must be left to suggestion. For the beginning of the new a linea I should propose the following conjecture: be secunde condycyoun of schryfte is, bat it schulde be don hastely; and bat is nedefull for v skylles. Oon is, for synne is as brennyng fyir, &c. (Cf. condition vii on page 297.) ² MS. in margin: 'nota 3ia in confessione 1, 2, 3.' ¹ Cf. p. 184, l. 6,

her-of ffirst he schulde tellyn be euvlit thowatys, & be wykkyd

The sins of the

[Fol. 95 a.]

desyres of be herte, and ber-after alle his wycked woordys of his mowth, & at he laste alle his dedys. be synnes of be herte arn bise: though, delvat, consentyng, purpos, wylf, desyring, vnfeyth- 4 fulnesse, slowthe, dulhed, vndeuowtnesse, wanhope, ouerhope, vntrustvnge, wrong wenyng, foly loue, dreed, assentyng, foly affectyoun, vevn gysyng, vayn gessyng, wrong suspectyoun, wratthe, hate, rankoure, envve. careles dreed, sorwe of otherv- & mennys (sic) welfare, ioye of here evyl-fare, ydelnesse of herte wuth-outyn occupacyoun of be loue of god, euyl dreed, euyl loue, errour, fleschly affeccyoun to bi freendys or to obere bat bou louyst, dyspyst of | pore men & of synfult men, vnconable 12 iove of ony wordly vanyte, sorwe of losse of wordly catell, wyll to worschipe be ryche for here muk, dowte what is to do, obstynacyoun in euvl dovng. & sorwe bat bou dedvst no more evvlt. or but bou dedyst nost be lust or be lykyng of bi flesch, bere 16 bou mystist a don; vnstabylnesse of thowst, pevne of penaunce, ypocrysye, leef to plese men for prevsynge, dreed for to dysplese for losse of catell, schame of good dede, love of euvil dede, syngulere wytt, couevtise of worschipm, of dignyte, or to ben 20 holdyn bettyr ban an-ober, or rychere, or fayrere, or be more dred; veyn-glorye of ony godys, of kynde, of hap, or of grace; aschamyd of bi poore freendys, pride of bi ryche kyn, or of bi gentyl kynn, to haue dyspyst of good counseyle, or of good 24 techyng; or dyspyat of byddyng of souereynys, vnrewthe of hem bat arn in peyne. mysbeleve in herte. Alle bise arn be synnes of be herte, agens whiche to fyst hou hast be syste of myght of be holy gost, zif bou delue depe ynow in bi welle in bi 28 grounde of gostly strengthe.

The sins of the mouth.

pe synnes of pi mowth and pise: veyn spekyng, ofte sweryng, oftesweryng, to tellyn pat is errour, to seyn bedys with-oute deuocyoun, bakbytyng, nyce lawyhyng, repreuyng, stryuyng, 32 bannyng, cursyng, mysseying, slaundre, vpbraydyng, thretyng, lackyng, dyspreysing, azen-seying of obedyence, plycchyng at loue & charyte, lettyng of loue, false pleynyng of men pat arn

1 MS. in margin: 'peccata oris.'

gylteles, beryng a fals wytnesse, fals flateryng, bewreying of counseyl, sowing of dyscord, telling veyne tryfelys, scorning, eggyng, or conseylyng, agens skylle, turnyng good to euyl, to

- 4 plete in cherche, to stere folk to wratthe, to bere men on hande bat bei dede nozt, to seyn azens truthe, to reproue obere of hat he is gylty hym-self, myche speche, manye woordys foly speche veyn avauntyng, excusyng & defendyng of synne, crying, grucch-
- 8 yng azens god or man, blowyng of bost, to snybbe azens skyff. to mote in wronge causys, to lere a man to greue his enmyes, fals demyng of otere mennys dedys, fals endytyng, grennyng, dyspytous blering, mowys makyng, to synge songes of jolyte, to
- 12 rede on bokys of vanyte, to speke harlotrye, to stodye more in voys-brekyng in cherche ban in deuoute syngynge, to dyspute in veyn, to aske how a thyng may be bat is of goddys prinyte. beise & manye mo arn be synnes of be mowth, azens whiche be
- 16 holy gost springeth watyr of grace in bi welle, bat is, be ayfte of myzt, for to fyzte in be armour of confessioun azens bise synnes of be mowth, zif bou kepe be depe in be ground of gostly myat in bi welle.
- ¶ be synne of dede 1 arn bise: drunkenesse & glotonye, [Fol. 95 b.] 亚 21 mordre, mansley3t, leccherye, sacrilege, thefte, raveyn, symonye, Sinful deeds. gouyll, brekynge of be halydayes, forsakyng of ordre, brekyng of avowys, to takyn housyll vnworthyly, vnreuerence to goddys 24 body, to faylen in goddys seruyse, to zeuyn euyl exaumple in
- dede, to hurtyn a man in his persone or in his godys, tresoun, falshede, gyle, wycche-craft, extorcyoun, sellyng of lawe & of rvatwysnesse, fals merchaundyse, vsyng of false weyatis or of
- 28 mesurys, plevis & iapys of vanytees, to vsyn karollys & dauncys, feynyng foly contenaunce, to zeue iogoulours & mynstrallys for iapys & veyn-talys, to drawyn fro a mannys body his nedeful fode, or to vse it in outrage, to vndertake to do more ban
- 32 he may performe, to holdyn offyse bat a man is nozt suffycyent to to begynne an offvis or a craft bat may nost be wyth-oute synne, to turne agen to synne bat a man hath left, custome

of synne, to mayntene batayle, to fynde & vse nouelryes, sturdynesse azens men of hyz astate, to don hardnesse to pore folk, to trespasyn in syzt, in heryng, in tastyng, in smellyng, in felyng, in halsyng, in kussyng; to make beknynges of nyce 4 sygnes in wrestlynges, to zyue or to take zyftes, nozt to take pe circumstauncys of synne, as tyme, stede, mannys persone, as it is declaryd be-fore; and to puttyn hym to synne, or fondyng coine, or to peyne hym to synne more pan nede were. Pise arn 8 summe of synnes of dede. Perfore, delue depe in pi welle in pe ground of gostly strengthe, & panne schal pe holy gost springin in pi welle his firste streme of myght, to fyzten in armour of penaunce to ouercome pise synnes of pe herte, of pe mowth, 12 & of dede.

Sinsof omission.

Synnes of levyng goodnes vn-do arn bise 1: as nort to thynken 6. on god, ne loue hym, ne drede hym, ne thanke hym; to halden be dedys bat bou doost nost don thrus goddys myst, nost to 16 sorwe for bi synne, noust to make be redy to receyue grace; and bou receyue, nost to kepe it; nost to hastyn be to be inspyryng of be holy gost, nost to conforme bi wyll to be holy gost, ne to be wyl of god, ne to go to cherch in dewe tyme, 20 & neglygence of obedyens, nouzt to don bin offvis, to breke a vowe, to be sturdy to fadyr & modyr, nozt to be schreuyn onys in be zere, & hoselyd, nozt to hate his synnes, nouzt to knowyn hym-self ne his astate, nougt to reule his consevence 24 ryztly, to targe bat schulde be don redyly, to have no jove of ober mennys welfare, no sorwe of here euylt-fare, ne nost forzeuyn here trespasourys, nozt to holde truthe to bi neyzbours. nost to do be werkys of mercy, noust to chastysen hem bat 28 do mys, to snybbe hem nost bat vsyn synne, nost to makyn acordyd pere stryif is, nost to techin hem, pei pat arn boundyn; to coumfor tyn hem nost bat arn in angyr, to don nost after be reed of gode men, nougt to be deuowt in cherche/ bus arme 32 30w in penaunce to fy3ten a3ens bise sinnes of herte, & mowth, & dede. & of gode dedys lefte, and kepe 30w wel in be ground

[Fol. 96 a.]

1 MS. in margin : 'peccata probitatis non facte.'

of zoure welle, but is, gostly myst. And panne schal be holy gost spryngyn in zoure welle his streem of grace, bat is, be zyfte of strengthe.

¶ be vj. condycyoun of schryfte 1 is bat bou schuldyst schryue The sixth con-5 be mekely. 3if bou schryue be mekely bou spekyst to god, and is to confess humbly, bi preest is goddys eere, and all bat he heryth, he heryth as god & nost man.

be vij. condycyoun is to be schryuen oftyn of wycked wyll, the seventh to dede, & though; and bat is nedefull for vi. skylles 2. Oon is to edly. getyn grace, & to be clene wyth-inne. An-ober is, for venvall synnes bat foulyth vs vche day; for thyng ofte fowlyd often

12 muste be wasschyd, and thing often soor often muste ben helvd.

And as be schypman often castyth out water of be schyp as often as it comyth in, and ellys be schyp schulde peryssche; So, euery day, comyth in newe sinnes in-to a mannys soule.

16 perfore, wyth schryfte often castyth oute zoure synnes, for ellys it welyn weyin vp zoure soule. be iij. skyl is bis: to chasyn awey be feend fro vs. be iiij. skyl is to lere to schryue be wel. be v. skyll is to tellyn be synnes whiche wete neuere whethir

20 euere he was schreuyn ber-of or nouzt. be vj. skyl is to be more meke. be vij. skyl is to seke be more mede.

be feend putt in a mannys herte v. thynges 3 bat most lettyn Obstacles himschryfte. On is schame to schewyn his synne. An-oper is sion.

24 wycked dreed to do penaunce. be iij. is wycked loue to dwelle in synne. be iiij, is wrong hope of long lyif. be v. is wanhope. berfore, deluyth depe doun in zoure welle, tyl ze fynde a clene ground in zoure hertys, bat is, gostly hardynesse, gostly myght,

28 whiche wyll make zow mystely to kastyn out synnes of be herte, of be mowth, & of dedys, wyth batayle & fyzt in be armour of penaunce. And panne schal be holy gost flowyn out his spryng of grace, bat is, his 3vfte of gostly strengthe, to suffre all

32 tribulacyoun pacyently & myztyly for goddys sake.

¹ MS. in margin: '6ⁿ condicio confessionis.'

² MS. in margin: '7. nota 6.' There are, in fact, seven 'skills.'

3 MS. in margin: 'Confessio vera fiat post (?) quinque aduersarii.'

[In the Heart of St. Ignatius was written the Name of Jesus.]

When Ignatus

Exaumple L. Ex legenda Ignacii. Ignacius in his martyrdom (5 euere clepyd: 'Ihesu crist. Ihesu crist!' his turmentourys askyd hym why he clepyd alwey bat name, & wolde noat cese 4 for no peyne ne drede. bat seynte seide: 'for euere I haue be groundyd in be vertu of gostly myst, & berfore I drede no peyne, and in his vertu of gostly myst, be holy gost hath sprungen in me his watur of grace, bat is, his wifte of strengthe, 8 wherby mystely I suffere soure turment. And in his grace of strengthe springeth in myn herte bis name Ihesu crist, & flowyth oute | so plenty ously at my mowth, but no drede ne peyne may make me to cesyn of clepyng bis name ihesu cryst.' be turmen- 12 tourys slowin hym, & slytted hym & his herte a-sunder, and foundyn wretyn in his herte wyth lettervs of gold : These crist, Thesu crist! wherby manye turnyd to be fevth, & worschepyd bis name. 16

[Fol. 96 b.]

had accomplished his martyrdom, there were found in his heart these words: Jesus Christ.

too, be so

the name of Christ.

wolde god bat ze wolde castyn out of zoure pytt be heuv grauel of ydel & euyll thoustys, woordys, & dedys, and kepyn in zoure welle gostly myzt, bat in bat myght be holy gost myzte Mayyourhearts, springe his watyr of grace, but is, his avite of strengthe, in 20 strengthened by which wat yr of grace bis holy name I hesu mowe springe in goure hertys in deuocyoun, and flowyn out at goure mowth in preysing, wherby ze schul be rewarded in iove enere-lastenge! Ad quod, &c.

Capitulum xlviiim.

De satisfaccione & de dono 2 fortitudinis.

Ere-beforn, I have told now of a vertu pat is clepyd gostly A myst or gostly hardynesse, & of he syfte of he holy gost 28 bat is clepyd be 3yfte of strengthe, bat makyth one hardy to don heye gode werkys semyng harde to mannys myght to fulfylle; And be 3yfte of be holy gost, bat is, be 3yfte of myst,

24

¹ MS. in margin: 'narracio.'

² MS, timoris crossed.

bat makyth a man to suffere mystely alle aduersytes for goddys spiritual loue. 3if bou kepe hem in bi welle, bei wylt springe in be ables a man to fight seven vij. stremys 1, bat is, vij. maners of strengthe, myztyly to fyzten battles.

4 azens bi gostly enmyes in vij. manere batayles. be first batayle is azens dedly synne, be ij. batayle is in harde penaunce, be iij. is azens be froward flesch, be iiij. batayle is in welthe, be v. batayle is in wo, be vi. batayle is agens wycked men, be 8 vij. batayle is azens be feend.

be batayle of dedly synne is in thre manerys, in herte, in First, the battle

tunge, & in dede. be synnes I have told low, and how be vertu sin. of myght & be zyfte of strengthe of be holy gost makyth man 12 myghty in batayle agens bo sinnys to voyden hem, bat is, wycked thoustys wyth be armour of contricyoun, and wycked which must be woordys wyth be armour of confessioun. But now I schal telle contrition, con-30w how gostly my3t and gostly strengthe, bat is, be vertu & be satisfaction.

fession and

16 ayfte of be holy gost, schul make you myghty in be armoure of satysfaceyoun in zoure gostly batavle agens synne, to avoyden out of zoure welle be synne of zoure euvil dedys. zif ze trewly and mystely kepyn & fulfyllen be penaunce enioyned 3ou, &

20 brekyn it nozt, and ze truly makyn amendys of zoure wrongys, and restoryn ryztfully to dede, gwyke, and to holy cherche, zoure dettys, panne his vertu of gostly myzt in zow, panne be zyfte of strength spryngeth in 30w grace of stedfastnesse.

But banne comyth be batayle bat is be batayle of penaunce, The second is and puttyth a man fro | sufferauns. whan a man schulde re-[Fol. 97 a.] pentyn him of his synne, panne comyth a newe batayle, a newe the battle of penance. strvif bat makyth a man vnstedfast & chaungeable. ffor summe

28 begynne to use penaunce, and after bei fayle, & faryn as a wedirkok, bat turnyth wyth iche wynd; for now he wyl do penaunce. & now he wyll nost. bere is nost be ground of myst, ne be ground of strengthe. But whan a man settyth his herte to 32 plese god, & to do penaunce, & to fulfylle it, so bat no-thyng chaunge his wyll; banne be vertu of myght & be ayfte of strengthe spryngin in him watyr of grace, wherby in bat batayle of penaunce he hath be victorye.

1 MS. in margin: 'nota 7tem fertitudinis.'

The third battle is against the flesh

panne comyth pe iij. batayle, pat is, of pe flesch, pat lestyth longe wyth man. for whan pe flesch sufferyth penauns or hardnesse, it grucchyth per-with; for all pat is soft, esy, & delycate, it louyth, and 3if pe flesch haue his wyll, he ouercomyth a man. 4 And, perfore, it may be lykenyd to an euyll womman; for pe more a man folowe here wyll, pe more froward & schrewyd sche is. perfore, late pe flesch no3t haue his desyres, and panne pou schalt ouyrcomyn him be vertu of myght & pe 3yfte of 8 strengthe.

The fourth and fifth battles are against the good-and ill-luck of the world.

But panne comyn pe iiij. & pe v. batayles of welthe & of wo¹. Cfor pe world, with his fortune, asayleth men wyth two batayles. pe firste batayle is wyth worschyppes, delytys, & ryches; pe ¹² oper is wyth angyr, dysese, and pouerte, and pat god sendyth to chastyse and to prove. And 3if a man stande styffly in pat stoure and in pe vertu of my3t², pe holy gost sokouryth hym wyth his 3yfte of strengthe, pat he fleeth wordly lykynge, & 16 ouercomyth angyr wyth-outyn grucchyng. and in pis batayle he scapyth a-wey harmeles; for he ouercomyth wordely dely3t, god schal sende him grace and settyn him in his trone, as seynt Johun seyth in his apocalyps³. And for he ouyrcomyth angrys, 20 god grauntyth him paradyis.

The sixth battle is against evil men.

be vj. batayle is [of] euylle men, bat be feend hath norysched to noyen gode men. And as anteerist schal do to summe in his tyme; for bo bat wyll nozt assente to hym, he 24 schal don hem to swiche turment, bat vnethys schal ony dur seye bat he is a cristene man. but he bat wyll takyn his greuaunce pacyently, as Job dede, & trustyth in god, he hath be vertu of myght & be zifte of strengthe, wherby he hath be 28 victorye in bis batayles of welthe & of wo.

The seventh battle is against the Devil.

pe vij. batayle is of pe feend, pat asayleth a man in his last ende. for pe feend is so wyly pat, whan a man hath ouercomyn pe vj. batayles be-forn, & is on pe mounteyn of parfyzt 32 lyif, panne comyth pe feend wyth sleyztys to ouercomyn hym, & assayleth him wyth veyn-glorye & presumpsyoun, pat he

¹ MS, in margin: 'bella multa.' ² MS, 'of my3t of be holy gost.' ³ Apocal, ii. 7.

thynketh him-self worthvere ban obere arn bat arn holvere ban he, and so be feend makyth him to fallyn as lowe as he thougte hym-self hye, as dede Lucyfer, | bat felt fro heuen to helle for [Fol. 97 b.]

4 pride. be more nere a man is in parfyst lyif, be more besy is be feend to ouercomyn hym. But whan a man settyth his herte in lownesse & loue of god, & hungryth & thrysteth rystwysnesse, & kepyth him fro veyn-glorye & fro presumpcyoun;

8 banne be vertew of myght is in him & be 3yfte of strengthe, bat makyn hym to ouercome be feend. ffor sevnt Johun sevth in be book of privytees, To hym bat overcomyth in his fyst. bat he schal ete of be fruyzte of lyif in-myddes of paradyse.

bise vij. batayles arn be vij. springes, bat is, vij. degrees or 13 vij, braunchys in be ground of gostly myght, whiche gostely myght springeth of be aifte of strengthe of be holy gost in bi welle, and bis flood of bise vij. stremys in be ground of bi gostly 16 myght & in bi welle schal flowyn be heye in grace to be mounteyn of heuen.

[Abbot Macarius and the Skull.]

Exaumple 2. An holy abbot bat hyat Macharve fond an heed Macarius found 20 of a dede man, and he askyd him what he was 3 whil he lyved, and where his soule was. be hevyd seyde, 'I was a paynym, the skull of a & my soule is in helle, for I was nort in cristene feyth.' abbot seyde, 'Is ony soule deppere in helle ban bi soule is?' pagans and Jews

be told him that beneath the

24 be heavyd seyde, 'za, iewys soulys are deppere in helle, for hem god chees for his peple, and was born amongys hem, & was of here kyn, And bei, as tretourys, slowyn hym, and so dede nost we. berfore, we have lesse peyne in helle.' be Abbot seyde,

28 'Arn bere ony obere soulys deppere in helle ban iewys soulis?' was the place in Hell of those be heed seyde, '3a, be soulys of cristen men bat in baptem Christians who in spite of their becomyn crysten men, & foundyn borwys, to forsake be feend faith & his werkys, and to kepyn be comaundmentys and be lawys of

² MS. in margin: 'Narracio.' ¹ Apocal. ii. 7.

³ The scribe had at first omitted the words: 'whil' to 'was,' and went on a few lines, which he crossed afterwards, starting again with 'whil he lyved,' &c.

god & of holy cherche, and arn tawate & knowyn goddys lawe, and han myst and strengthe gostly, sif bei wyll, to wythstondyn temptacyouns of be feend, of be world, & of here flesch, and wyttyngly & wylfully bei forsakyn be vertu of myst and be 4

temptation.

yielded to every 3vfte of strengthe, & 3eldyn hem to fallyn in euery temptacyoun. and so, as tretourys, bei zeuvn vp be castel of god, bat is, here soule to be feend, bat is, goddys most enmye, and berfore bo cowardys, so false in here fevth and in here werkys to god but 8 forfetyn azens here owen lawe & azens here baptem for here false tresoun agens here god, but devin wuth-oute repentaunce; arn. & schul ben, deppere in helle-peyne ban we hethyn men or iewys eyber. berfore, ze bat are clepyd cristene men in zoure 12 name, ze are more bethyne in zoure werkys ban we; for ze werkyn nost after soure name, but se be contrarve to crist in zoure werkys. Be zoure name ze schulde seruyn, louyn, & #

[Fol. 98 a.]

worschepyn, god, & kepyn his comaundmentys, and beleuvn 16 in him & in holy cherche, & in be techyng of goddys woord, and to werkyn bere-after, and wyth be vertu of gostly myght & wyth grace of be syfte of gostly strengthe wythstonde temptacyouns of be feend, be world, & be flesch; but ze serue & 20 loue be feend in synne, be world in fals coueytise, be flesch in lustys. perfore, zoure peyne in helle schal be more ban be peyne of iewe or paynym, but it be amended in penaunce.'

Therefore. amend

berfore, amendyth zow wyth parfyzt penaunce, & takyth in-to 65 soure welle be ground of his vertew, but is, gostly myst, to 25 wythstonde synne. And panne schal springen in source welle be watyr of grace, but is, be 3yfte of strengthe of be holy gost, þat schal makyn 30u myzty to sufferyn alle aduersytees & tribu- 18 lacyouns for goddys loue, wher-by 3e schul in 3oure ende comyn to be watyr of endeles lyif in heuen. To but blysse brynge vs he, &c.

and keep your spiritual strength!

Capitulum xlixm.

De prodigalitate.

Ere-beforn, I haue told 30u, whan he wose of slawthe be cast out of 30ure welle, how 3e schulde east out he grauel and he sande of obstynacye be-nethyn here slawthe was, & delvyn doun in he ground of ry3twysnesse & of gostly myght wyth he spade of mynde, tyl 3e fynde a watyr-spryng of grace, 8 hat is, he 3yfte of he holy gost, he 3yfte of strengthe in 30ure welle.

But now I schal telle 30w pat whan pe wose of conceptise is Beneath the out of 30ure pytt whan 3e schal caste out pe grauelt and pe outsness there outsness? The sande be-nethe pere conceptise was. Prodigality, Iohannes de Abbatis villa dicit, As grauel & sande han stonys and greynys wyth-oute noumbre, so wast hath manye expunsys and costys in excesse, wyth-outen noumbre in vnmesure & werkys, 16 bareyn wyth-oute fruyte, so wast is bareyn wyth-outen vertewys.

'harena sterilis est, sic prodigalitas de virtutibus.'

pis grauel is iij. fote deep¹, pat is to seye, it is in thre partyes, in herte, in tunge, & in dede. wast in pe herte is which may be in the heart as desyir, wyll, & dely3t. pow3 pou be poore & haue no good, pou a desire mayst haue pis grauel of wast in pin herte in wastfull & feruent desyris, wyllys, & dely3tes. for to haue good out of mesure of excessive vnry3tfully and wrongfully, pis is wast in pe herte, and dedly

24 synne in þe wyft and dely3t, & in þe desyir, þow þou neuere haue þat desyir, be-cause þat wyll is wastfult out of mesoure & vnry3tfult. Þerfore god seyth, Deuter. 5.2 & ecc. xx. capitulo3, þou schalt no3t coueyte in wylt and desyre of herte þi ney3bours 28 hows ne 4 lond, gold ne syluer, cloth ne corn, ox ne asse, wyif

ne seruaunt, ne non oper good pat is his. Reyse nost vp be eyne of pin herte, pat is, pi wylt, desyir, & delyste, | to good & [Fol. 98 b.]

¹ MS. in margin: 'prodigalitas, nota tria: corde ore & opere.'

² Deut. v. 21. ³ Exod. xx. 17. ⁴ MS. ne ne.

to rycches whiche bou mayst nost haue. Ysai. xxiijo.1 'Ne erigas oculos ad diuicias quas habere non possis.' bin herte is lyche be see-grauel & sande 2, bat sokyth in, & drynketh in, alt watervs, and git be see is neuere full; so bin herte is euere 4 sokvinge in wastfull thouses, wylles, delystes, & desyres, of wordly good, and neuere is full. deth hath neuere ende & vnow, but euere he sleth folk; bin herte hath neuere ynow, but euere couevtith. In helle is neuere ynow & full, but euere 8 swelwyth in soulys; so bin herte is neuere full of good, but euere swelewyth in more. Abac. ij. "Dilatauit quasi infernus animam suam, & quasi mors, non adimplebitur.' bise grauelstonys, but is, couevtous thoutys, wylles, desyres, delystes, after 12 wordly good arn so scharpe & hevy as grauel, but it prycke bin herte day & nyzt bat bou mayst haue no pees day ne nyzt, ne reste. prouer. xv.4 'Conturbat domum suam, qui sectatur auariciam. id est. in corde suo.' т6

or in the mouth, as boastful words.

pe secunde fote depthe is wast of pi mowth ', pat is, wastfull woordys, wham pou spekyst all of pi good, of pi rycches, of pi catell, & pat is in cherch & out of cherch, as wel in sykenes as in helthe, and in pi deying pou thynkest more, & spekyst, of pi 20 wordly muk pan of pi god. pi speche, pi thouzt, pi mynde, pi loue, pi sorwe, is more for pi good pan for pi soule and for pi synne. swiche lycour as is in pin herte, pat is, desyir of wordly good, swiche lycour springyth out of pi mowth. ' Qui 24 de terra est, de terra loquitur.' Erthely muk pou desyrest and perfore pou spekyst per-of. '7 Ex habundancia cordis os loquitur.' Of pe gret coueytise of good, desyre in pin herte, spekyth pi mowth. pin herte is al in pe world, so is pi mowth. pou 28 seyst wyth pi mowth, wolde god I were ryche, wolde god pat mennys good were myn! pat is wast of pe mouth, for it is wrongful & a dedly synne 8, azens goddys wyll desyred. 3it on

¹ Prov. xxiii. 5. Vulgate: 'Ne e. o. tuos ad opes quas non potes habere.'

² MS. in margin: 'cor hominis simile est mari & arene.'

³ Hab. ii. 5. ⁴ Prov. xv. 27.

MS. in margin: '2. prodigalitas oris.'
 MS. in margin: '9 MS. in margin: 'peccatum mortale.'

bi dede-bedde, bin herte is on be world, for summe thynken, Even on your 'Allas', how schal myn lond, my corn, my beestys, myn hows-think more hold, be gouernyd! my wyif, my chylderyn, how schul bey

your households

4 fare, now I am syike! how schull bey don, & I deve! who schal tylle bat lond, who schal mylkyn bo keen, who schal make my chese & botere, now I may nort do ber-to!' bise arn wast woordys, but of be soule we speke lytel, to god crye we lytelt than of your

8 for mercy, schryfte to a preest speke we noat of, tyl deth 2 hath awey oure v. wyttes. of be godes to oure fleschly frendys, & but In your testaoure excusatourys mown have part ber-of, whil we speke first

or princepally, & to hem we schul ny zeuvn alt oure good: But to you do not make 12 restore alle oure wrongys and oure dettys to gwyke, & to dede. &

to holy cherch, & to oure curatys here dewteis falsly with holdyn [Fol. 99 a.] fro hem all oure lyve, per-of speke we nost, but it be xl. d/, happely, for xl. s. or for xl. 1/. xs. bei robbyn seynt petyr &

36 seuvn it seynt Poule, bat is to seyne, bei getyn falsely here good of holy cherch, of gwyke & dede, in raueyne, in extorcyouns, in thefte, in mycherye, in wrongys, in fals chaffaryng, in fals tything. in fals purchas, in false mesurys, in wystes, in false othys, in

20 haly-day chaffaryng; bis fals getyn good wylf bei nozt restore to hem bat haddyn be harm, but in here ende bei beqwethe bat good to opere personys & to opere powre folk to whiche bei were nost bounde to seuyn hem ober mennys good. Alf bis is wast &

24 no profyzte, in swiche beqwethyng it profyteth be nouzt. ffor salomon sevth bus: bou makyst fyve or sexe to leyahe in zeuyng to hem oberes godys; on be ober syde bou makyst an hundryd or two hunderyd to wepe of whom bou haddyst falsely bat good.

28 bere xxti. preyin for be, a thousande waryen & cursyn be, & cryen wreche. And þat wastfull beqwest askyth wreche. þou bat spekyst bus, be woordys of bi quest are wast, and avaylen be nozt, but it dampnyn be for bi falsnesse. And 3yf, bow; bi

32 goodys ben wel gett, in bin ende bou spekyst bat it schuldyn be dysposyd to bi fleschly freendys, but to bi soule ryst lytel or nor provide for the benefit of nouzt, his wast in woordys schewyth he a fool, hat bequethyst your souls.

¹ MS. in margin: 'nota bene; verba vana.'

² MS. deth awey oure v. wyttes crossed.

pi good pere it is lest profyzt to pi soule. Pise wastfult thouztes & woordys arn hatyd of god, & arn folye. Prouer. xvo.¹ 'Abhominacio domini cogitaciones male.' ² Os fatuorum ebullit stulticiam.' ³ 'os stultorum pascitur impericia.' It is no won-4 dyr powz god hatyth wast of swyche thouztys & woordys. ffor in pin herte & in pi mowth pou louyst more o peny pan pi god. for a peny getyng pou wylt lyen, & forswere pe. pat is heuy grauelt to pi soule to weyin pe doun to helle. But vnethys 8 pou wylt zeuyn an halfpeny for goddys loue; panne louyst pou pe ob. bettyr pan pi god, perfore god hatyth pe. Os. ix.⁴ 'ffacti sunt abhominabiles deo sicut ea, que dilexerunt.'

Prodigality in deed.

All riches exceeding the necessaries of life belong to the poor.

[Fol. 99 b.]

On the day of judgment the rich shall be called to account.

be iii. fote depthe in wast is in dede 5; bat is, whan bou spendyst bi good in wast, in ryot, in aray, in delycacyes. Seynt 13 Jerom and seynt bernard/ seyn: Swiche godys as bou hast abouyn bi necessarve clothyng & fedyng arn poore mennys good6. zif bou wyth-holde be godys fro be poure folke, & spende 16 hem in ober vse in excesse, bat is wast: for bou doost sacrilege & ravevn. Sevnt bernard sevth, be nakyd & be hungry cryen wreche, and sevn: 'what helpyth vs be gold in zoure brydellys & in zoure aray, and be gold in zoure chystes? be rust fretyn 20 monye in goure cofferys, it doth nost awey our cold, oure hungyr, oure thrust. what dooth to vs al be multitude of soure dynerse garnementys foldyn in zoure pyles, in zoure malys, in zoure cloth-sacchys, | in soure fardellys, in soure summerys, or spred 24 abrode in zoure perchys? oure good it is pat ze wastyn, fro vs cruelly it 3e stelyn, & dyspendyn so wastfully, and afterward. at be doom, be poure & be rystfull schul stondyn stylly, & askyn suche wastourys, but wastyn here good, and don hem wrong.' 28 prouer. vjto., Seynt bernard seyth, bou vanyte of all vanytees, more wodere ban vayne, but makyst clad be cherch-wallys of dede stonys wyth psynture of brystnesse, schynyng wyth gaynesse, & latyst be qwyke stonys of god, be poure folk, goddys 32

¹ Prov. xv. 26.

² Prov. xv. 2.

³ Prov. xv. 14. MS. impericiam.

⁴ Ose. ix. 10.

⁵ MS. in margin: '3. prodigalitas in opere.'

⁶ MS. in margin: 'bona pauperum nota que sunt.'

lyknesse, gon nakyd & nedy; bev perschyn for cold. lo. bis wast in bi dedys! bou dost wast in bi dedys, whanne bou getyst good ynow, & wylt nost blynne, & wylt nost restore for 4 to makyn bin eyre ryche. bis wast wyl dampne be & hym bobe.

[A Father and his Son Quarrelling in Hell.]

Exaumple 1. A man, ryche wyth fals getyn good, hadde too A rich man's 8 sonys. be eldere sone wolde nort ben eyre of his faderys good signed his falsly gett, and berfore he made hym an hermyte. became a hermit. brothir was glad, & was evr after his fadyr. Sone after devid be fadyr, & his eyre, be eldere sone, be hermyte, was rauvssched.

12 & led to helle, and bere he seve his fadyr & his brothir comyn In a vision he out of an horrybele pytt in-to an huge flammynge fyir, & eyther and younger of hem bote oper, and all forrent oper. be fadyr seyde, 'cursyd cursing each be bou sone, for I gett falsly my good to make be ryche! having been

brother avaricious in

16 berfore, I am bus dampnyd in 2 endeles fyir.' be sone seyde, life. 'cursyd be bou fadyr! for haddyst bou nost falsely getyn bi good, I schulde nort a ben bin eyre, but my brothir schulde a ben bin evre. & for bi fals getyn good he forsoke it, & I toke 20 it. & I am dampnyd bere-fore, and ellys had I be sauyd.'

berfore, beth ware of wast in expendyng & in getyng falsely Therefore, good, in desyring & in spekyng! kaste out of zoure pytt bis covetousness! heur grauel of wast, bat it drenche nost zoure soulys in be see 24 of helle; but caste it out, & make 30w lyst to styen vp to heuen in be flood of grace! Ad quod, &c.

Capitulum lm.

De paupertate spiritus, & de largitate, & elemosina, & misericordia, & dono consilii. 28

Y E oper day, I told 30u how 3e schuldyn castyn out of 30ure

pytt be grauel & be sande of wast, bere be wose of The gravel of Prodigality glotonye lay. Now I schal tellyn 3ou of be spade bat deluyth must be dug out with the 'spade 32 out þat grauel & sande. þis spade is pouerte in spyrite. I of Poverty in

¹ MS, in margin: 'Narracio.'

² MS, in in.

times are more covetous

Poor men some- seve nort pouerte in nede, for manve poure & nedv man is rychere in herte, in wylt, & desyre, ban sum ryche man. ffor sum beggere desyreth in wyl to haue more rychesse zif he myste haue it, & wolde haue more worschypp, and makyth 4

than rich ones. more 1 of hymself, & hevere in herte beryth him ban sum ryche man, bis man, be he neuere so poure in catel & in nede, he [Fol. 100 a.] is nort poure in spirvte, for he | is nort lowly but hey? & ryche

The poor in spirit are Lumble

in will of herte. But whan a man, pore or ryche of catel, & 8 he be nort heve of herte, & sett no pryis be heve beryng, but heldyth hym-self vnworthy, & sett no prvis be his good, & is so poure in herte in lownesse, bat hym thynketh he hath ynow

and content with their lot. & to fele, have he neuere so lytel, and wolde have no more ban 12 hym nedyth, and heldyth him apayed wyth bat he hath, and disposyth his good in good vse. & desyreth to kepe no more ban hym strevatly nedyth; he is pore in spyrite, for his wyll desireth to be no rychere but to be in 2 poure astate. he 16 kastyth out wast fro his welle; he schal haue be kyngdom of heuen. Mat. vto.3 'Beati pauperes spiritu, quoniam ipsorum est regnum celorum.'

The 'spade of

z. Peace of mind.

As a spade hath thre partys, bat is, a scho, an heued, & an 20 Poverty in Spirit' has three handyll, so pis spade pouert in spirite hath, & doth, three thynges 4: It hath reste, it hath fayrnesse, it hath sykernes. ffirst it hath quyete & reste in herte 5, and castyth be scharp grauelt of wast in prickyng thoustys, wylles, & desyres, of 24 coneytise out of bin herte. secundum gregorie & bernard.

2. mildness of language,

ffor be heed it hath clennesse 6 and fayrnesse in be mowth, in tunge & speche. for pouert styreth no wast woordys in chydyng & in reprofe, but clene and honeste woordys in low- 28 nesse, and so pouert in spyrite deluyth out of be mowth be grauelt of wastefult woordys in coueytise. secundum doctores.

s. security.

Pouert hath an handylt, bat is, sykernesse 7; it dredyth no thevys for to be robbyd. it nedyth [nost] in besynesse to 32

¹ MS. and more makyth more. ² MS. in in. 3 Matt. v. 3. ⁴ MS. in margin: 'nota 3ª de paupertate.'

⁵ MS. in margin: '1. quies.' 6 MS. in margin: '2. puritas.' 7 MS. in margin: 'nota bene.'

labouryn to hyden be rycches fro stelvng. And, bus, bis pouert deluyth out of bi pytt bis granel of wast of bi dedys, bat is besynesse of trauayle in coueytise, but in herte, tunge, & dede.

4 bi swetnesse, bi mynde, bin herte, bi tunge, bin occupacyoun. bi besynesse, bi werkyng, is principally in heuenly thonges. bat is, in desvir of heuenly blysse, & in holynesse of lyif. Ad phi. iijo.1 'Nostra conuersacio in celis est.' Seynt austyn seyth,

8 with his pouerte of spyrite bou schalt byggen heueid. 'Regnum celorum paupertate emitur.' wyth wylfult pouerte bou schalt getyn heuen. but it muste be wylfull and nort arens bi wyll.

wyth bis spade of pouert delue doun in bi pytt of bin herte Underneath the 12 tyl pou fynde a clene grounde. pat grounde is largenesse gality' you will contrarye to nygardschypp and to coueytise. pis largenesse is of Liberality' in giving alms. almesse-dede 2. be large in almesse after bi power is, be bou poore or ryche. A chyld zeuyth largely of his breed to his

16 felawys, & to houndys, & to cattys. Puer, id est purus 3. A chyld, on englysch tunge, is clene. aif bou be a chyld bat art | clene in herte, tunge, & dede, wuth-oute be grauel of [Fol. 100 b.] wast, bat is, wyth-outen coueytise, banne, as a chyld, bou wylt

20 vsyn largenesse, bat is, largely bou wylt zeuyn vp bi powere almesse to be nedefull, to gode & wycke, to frende & fo.

Exaumple of crist 4. he zeuyth vs aungelys to kepin vs, he Takeanexample zeuyth vs all oure sustynaunce here in erthe, And in his sacrificed his 24 passioun he zaf vs hym-self all to-gydere, body & soule, lyif for the sake of

& deth, for to brynge vs to be fedyng of heuen fro be hungyr of helle. Ecc. Graciam fideiussoris tui ne obliuiscaris: dedit enim animam suam pro te.' Hyse handes on be cros wern opyn,

28 in exaumple bat bin handys schulde nost be lokyn in kepyng bin almes fro be poore but opyid in largenesse of almesse. crystes armys & handys were streyned oute on bothe sydes all on brede, in sygne bat bou schuldyst on both sydes to be poore, bobe 32 freend and fo, largely zeuyn hem, but nouzt takyn fro hem.

> ² MS, in margin: 'elemosina,' ¹ Philip. iii. 20.

> > 3 MS. in margin: 'puer purus.'

4 MS. in margin: 'exemplum x(Christi).

⁵ Ecclesiasticus xxix. 20.

your salvation.

Proper, vltimo ', 'Aperuit manum suam inopi, scilicet humano generi, & palmas suas extendit ad pauperem, id est ad genus humanum.

There are three ways of being liberal towards the poor:

or comfort.

In his grounde of largenesse 2 delue doun iij. fote. ferst 4 delue doun in be dede of almesse, as Thobie tawte his sone, iiii. capitulo 3. 3if bou haue myche good, 3yue largely & by giving alms, plentyvously ber-of to be poore, and bou haue lytel good, of bat lytelt parte with be poore; for almes delyueryth be fro 8 synne, and it sufferyth nort soulys to gon in-to therknesse of helle. delue doun in bis largenes an-oper fote. bou bat hast nost to svue, svue to be poure thy mowth, bat is, counforte hem wyth fayre woordys, & pray for hem zif bei ben nedy. 12 And zif bei begge, & nedyn nouzt, but myztyn getyn here lyvyng wyth labour, & wyll nost, syue hem banne reproof & blame wyth bi mowth. zif bou bus in bis ground of largenesse zeuyst almesse to hem bat nedyth, & zeuyst counfort in fayre 16 woordys & prayeris for hem, whan bou mayst zeuyn hem nouzt ellys, and zeuyst hem reproof & blame but beggyn with-outyn nede; bou schalt neuere haue nede in be peyne of helle. zif bou dyspyse be poore & be nedy, bou schalt suffere nede in 20 peyne, as dives sufferyd in helle, for he dyspysed be poure man lazare at his gate. prouer. xiiij.5 'Qui dat pauperi non indigebit: qui despicit deprecantem, sustinebit penuriam.'

or by showing a compassionate heart.

Delue doun be thridde fote in his ground of largenes in-to (bin herte. zyue be poore bin herte, zyue be poore ruthe & 25 compassioun of bin herte. 6 'Alter alterius honera portate.' Ps.7 'Iustus miseretur, id est, corde.' 8 'Omni petenti te, tribue, id est, corde, ore, & opere.' 3yue bi-self to every poore 28

[Fol. 101 a.] | man bat askyth almes, zyve hym of bi good in almes, zyue hym bi mowth in counfort, or 3 yue hym bin herte in compassioun, and in love, & in rewthe, & mercy, and trewly bou schalt fynde In the 'ground in his grounde of largenesse in almesse a spryng of he watur 32

of Liberality

¹ Prov. xxxi. 20. ² MS. in margin: 'nota de elemosina.' 3 Tobit iv. 9, 11. Luke xvi. 19 sqq. 5 Prov. xxviii. 27. 6 Galat. vi. 2. 7 Pa. xxxvi. 21. ⁸ Luke vi. 30.

of grace, bat is, be v. 3yfte of be holy gost, be 3yfte of counseyl 1, springs a well, whiche counseyl schal counseylin be & techyn, enspyren steryn be, to be large in almesse. & how bou schalt do bin Ghost. 4 almesse, and to whom, for be most worschyppe of god & for most profyst of bi soule. ffor, in bis largenesse of almesse, be counseyl of be holy gost schal with grace make be clene of all bi synne of wast & of exces. luo. xi.2 'Date elemosinam & 8 ecce omnia munda sunt vobis.' bis counseyl makyth bin entent, and bi wylf, and bi dede, clene to hatyn euyl, & to louyn goodnes, to leve be werste, & to chese be beste, to lyven chast. & to lyven in wilfult pouert, to forsakyn be world, to lyven in 12 clene lyif, bis counseyl is nort be counseyl of princys, of lordys, ne of euvlt lyuerys, for here counseyl steryn often to synne. prouer. xij.3 'Consilia impiorum fraudulenta.' Ps.4 'Reprobat consilia principum.' But his counseyl of he holy 16 gost fayleth nozt, it dysseyveth nozt, but euere it helpyth, and duryth, & abydeth in his louerys. 'Consilium autem domini in eternum manet .' berfore, castyth out of zoure pytt be grauel of wast & of exces fro zoure herte, tunge, & dede, with be spade 20 of wylfull pouert in spirite, and takyth bis ground of largenesse

of the Holy

[The Monk sent to the Fair with his Convent's Horses.] 24

schal zoure welle waxen depe wyth watyr of lyif.

in almesse, bat his spring of grace, be counsell of be holy gost, mowe spryngen in soure welle be watyr of clennes, and banne

- Exaumple 5. Jacobus de vitriaco, he tellyth of a knyst bat was A knight. wastfull in couevtise, in wyl, in desvir, & in delyzt, & wastfull in coueytouse woordys, & wastfull in dede, in exces of expensis.
- 28 At be laste hym thoughte he ledde a parlous lyif, and he forsoke repenting of his his wordly good & all be werd, and 3af his good in almes to abandoned his be pore, and took to hym wylfult pouert of spyrite, and was became a monk. made a munke. be abbot wyste wel bat he was a wyse knyst The abbot

32 be-fore whil he was wordly, and hopyd pat he wolde vse forth

¹ MS. in margin: 'donum consilii.'

² Luke xi. 41.

³ Prov. xii. 5.

⁴ Ps. xxxii. 10, 11.

⁵ MS. in margin: 'Narracio.'

28

sent him to the his wordly husbondrye, and sente him to be feyre for to selle fair to exchange the convent's old horses for voung ones. In bargaining. about the animals' defects.

here olde hors and here olde assys, and for to byen hem jungere for here store. bat knyat maad munke, for obedience dede be he was so candid abbotes byddyng. In be fevre men askyd him zif be horse and 4 be assys were sunge and clene of lymmes. be munke seyde, 'nay. It arn olde and feble, and crokyd, wel mowe ze wyten, bey haddyn be sunge & gode with-outyn defawte, we wolde nort have brough hem hyder to selle, for oure hows hath nort so 8 gret nede.' Men askyd hym also why here tayles were so nylled. & haddyn non heer, be munke seyde, 'for bei fallyn so often vnder here charge | bat bei bervn, & we hough hem [Fol. 101 b.] vp alwey be be tayle, and berfore here tayles arn pyled.' loo, 12 bis munke lefte alle be wastfull thoustes, woordys, & dedys of couevtise bat he vsed beforn, and thought truthe, & sevde truthe, and dede truthe. perfore, he wente hom azen, & selde neuere a beste. his felawe tolde be abbot how he dede. be 16 abbot reprouvd him, and dede him sore dyscyplyned. panne seyde bat knyst maad munke: 'I haue forsakyn myn hors, myn assys, my possessiouns, my wordely good bat I hadde in be world, and I kom hyder to chesyn wylfull pouert. & to 20 for he would not forsakyn wastfult thoustes & woordys, lesynges, dysceystes, and wastefull dedys of falsnesse, whiche I vsed in be world before whilt I was seculere, for to saue my soule, & for to amende me of my lyif & fals coneytise, and berfore I kam nort 24 hedyr to bis habyte to lyzin, & to vsyn forth my falsnesse. as I dede beforn, to be dampnyd.' ffor his truthe, he munke

not sell any of them;

that he could

return to his wicked ways.

his god.

loo, how his counseyl of be holy gost styrred him to forsake be fals world, be wast of ryches, and to chesyn wylfult ponert in spyrite. And his conseyl of he holy gost sprange in hym swyche watyr of grace in hys grounde of almes & of pouert in 32 spyrite, bat it tawate hym to gouerne hym so in truthe fro falsenesse, bat he was suffryd stylle in goddys seruyse, and no more lettyd berfro. Takyth exaumple be hym! in partye

was lefte att home in his cloystre, & in wyllfull pouert seruyd

forsakyth wast in thouzt, woord, & dede, takyth wylfult pouert in spyrite, beeth large in almesse, and þis grace of Poverty in spirit will help counseyl of þe holy gost schal sprynge in 30ure hertys & welle, you to attain the counsel of 4 and schal kepe 30w fro alt falsnesse of herte, tunge, & dede, the Holy Ghost. & brynge 30u to hym þat is weye, truthe, & lyif, þat is, 30ure god. To hym vs brynge he, &c.

END OF PART I.

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